

The Voice of The Logos



The Way To
VICTORIOUS LIVING

*"You View the Whole Universe Through
the Windows of Your Own Kingdom."*

An Orderly Outline
of the Science of
Mentalphysics — the
Ultimate Philosophy
of Life.

EDWIN JOHN DINGLE

(Ding Le Mei)

Many people, however, ask "What is the Logos?"

I must explain, then, that in all philosophy and theology, ancient and modern, the word "Logos" has always been used. Its full meaning, however, is obscure. It is a Greek word, whose dictionary definition is "the word or form which expresses a thought; also the thought." Webster defines the word as "the rational principle in the Universe." In theology, the "Logos" is THE WORD—"that is, the actively expressed creative and revelatory thought and Will of God, at once distinguished from and identified with Him." As the rational principle in the Universe, the "Logos" expresses the truth of an immanent reason in the world and inseparable from it. Like a law of Nature, objective in the world, the "Logos" gives order and regularity to the movement of things and rationalizes All That Is. It is basic, fundamental, immovable, immortal. It is the controlling and developing principle of the Universe. It is the perpetual teacher within Man—deathless, imperishable. It is the Deity of all religions, the Supreme Soul or Essence of the Universe; the Trimurti or Hindu Trinity; the Buddha, the Blessed One, of Buddhism; the Lord of Wisdom, the King of Light, the Guardian of Mankind of Zoroastrianism.

It is God's Voice, the Creative Word of Christianity, the Word made flesh. It is universal, undifferentiated.

The beginning of the First Chapter of St. John would, therefore, read thus:

"In the beginning was the Logos, and the Logos was with God, and the Logos was God.

"The same was in the beginning with God.

"All things were made by the Logos; and without the Logos was not any thing made that was made.

"In the Logos was life; and the life was the Light of Men."

.

The wise man knows that he is bathed in wisdom by this great Soul Entity of the Universe—the Logos; and that, like the Logos, he is himself eternal—eternal now, in eternity now.

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By Edwin John Dingle

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The Voice of The Logos

By

EDWIN JOHN DINGLE, F.R.G.S.
(*Ding Le Mei*)

THIS VOLUME PRESENTS
AN OUTER CONCEPTION
OF
THE SCIENCE OF
MENTALPHYSICS

DISTRIBUTED BY

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Author of:

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FINANCE AND COMMERCE YEAR BOOK, AND
OTHER STANDARD ECONOMIC PUBLICATIONS

I Dedicate
This Little Volume
to
All Seekers after the
Higher Things of Life.

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Ding Le Mei

(Ding Le Mei)

FOREWORD

The single purpose of this volume is to present, in as orderly a form as possible, an outline of the Science of Mentalphysics. It is also an invitation to the reader to learn how to discover his own true nature and his own illimitable powers.

To the reader into whose hands this volume may come, however, Mentalphysics may only be a new word—"What is Mentalphysics?" he may ask. I must say at once, therefore, that Mentalphysics is that interpretation of all religions and philosophies which is being consciously or unconsciously sought by every thinker today. Here their inner truths, their practical application in everyday life, and their reconciliation with Science, are clearly shown. Mentalphysics is the key which unlocks the door to the hidden meaning of the Bible and all Holy Books. It is, in fact, the Gospel of the New Age—a power in the hands of those who faithfully follow its principles and secrets which lead to self-mastery, the realization of their highest capabilities, and their actual demonstration in physical vitality, prolonged youth, intensified talents, superior intelligence, growth of character, nobler and more abundant living.

Happiness, joy, peace, harmony and the victorious accomplishment of worthy aspirations, all reside in the power to which Mentalphysics is the guide. The practices taught have been found by many thousands of students all around the world—of all races, all creeds—to be revolutionizing in their effect. A method is taught, rather than a creed, a method which has been used by wise men for thousands of years to avail themselves of powers little known to the multitude, to approach greater knowledge of the immensity of Man's true capabilities, to rise victorious over sickness and want and unhappiness—to realize the final Truth of Life and the final Victory of Man.

Then, also, the title of this volume may have little meaning other than to those who are either intellectually interested in, or who have made a study of, philosophy as such. Those who have studied any of the different Yogas, for example, or any school of Oriental or occult thought will be familiar with the phrase, "The Voice of the Logos." Also, to those who have inclined themselves toward Hermetic philosophy, or Buddhism, or Zoroastrianism or any one or more of the

ancient philosophies or religions, the word "Logos" will not be strange.

Many people, however, ask "What is the Logos?"

I must explain, then, that in all philosophy and theology, ancient and modern, the word "Logos" has always been used. Its full meaning, however, is obscure. It is a Greek word, whose dictionary definition is "the word or form which expresses a thought; also the thought." Webster defines the word as "the rational principle in the Universe." In theology, the "Logos" is THE WORD—"that is, the actively expressed creative and revelatory thought and Will of God, at once distinguished from and identified with Him." As the rational principle in the Universe, the "Logos" expresses the truth of an immanent reason in the world and inseparable from it. Like a law of Nature, objective in the world, the "Logos" gives order and regularity to the movement of things and rationalizes All That Is. It is basic, fundamental, immovable, immortal. It is the controlling and developing principle of the Universe. It is the perpetual teacher within Man—deathless, imperishable. It is the Deity of all religions, the Supreme Soul or Essence of the Universe; the Trimurti or Hindu Trinity; the Buddha, the Blessed One, of Buddhism; the Lord of Wisdom, the King of Light, the Guardian of Mankind of Zoroastrianism.

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The wise man knows that he is bathed in wisdom by this great Soul Entity of the Universe—the Logos; and that, like the Logos, he is himself eternal—eternal now, in eternity now. Man has ever been exhorted to seek, *first*, the King-

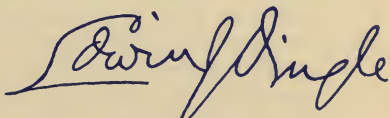
dom of Heaven within himself—the Kingdom of the Ever-present. But something upsets the orderly processes of most men's thinking. It appears to them that the "kingdom" is a place far different from where they are. The kingdom, some say, has already come and is gone; others say that it has not been where they are, but is coming. The Great Master Jesus declared, however, that the kingdom is now, it is here now, it is yours now, it is within you. The truth is that Man is his kingdom, takes it wherever he goes; yet few there are who know that they view the whole Universe from the windows of their own kingdom, and that, if the world seems to be crashing, it is because their own kingdom is crashing. How few know that when, by and through the Logos, their own kingdom is put right, all problems of whatever nature become solved automatically.

In this volume I have in a way personalized this Voice of the Logos. It is the Voice of our Father, of our Mother, of our God. It is a Voice so sublimely familiar that the reader, through ordered practice, may ever be within its sound. He may visualize this divine Voice as all-pervading, so that he may ever hear Its guidance. It may be that the sincere seeker into the Mysteries will visualize some holy loved one who has entered the Light, who has passed over to what people call "the other side"—and what the "Voice" tells is the experience of that beloved emancipated Soul in the spiritual realms of Eternal Existence.

The sincere know by experience that to hear the "Voice of the Logos" they must be able to enter their own stillness, be able to know the silence of the Eternal Spirit within them, be able to recognize the still small voice speaking as, willingly, they learn the way to listen.

If the contemplation of this little book leads the reader into the study of the Science of Mentalphysics, I feel that he will ultimately be grateful; and I shall be grateful if the result for him is happier and more victorious living.

May Light, dear reader, come to you upon The Path.

A handwritten signature in dark ink, reading "Ding Le Mei". The signature is fluid and cursive, with a long horizontal line extending from the left side of the first letter 'D'.

213 South Hobart Boulevard,
Los Angeles 4, California, U.S.A.

(Ding Le Mei)

How To Read This Book

In the careful reading of this volume, you may learn (a) how Man is made "in The Image"; (b) how God's Universe is eternally created and sustained; (c) how God in His immaculate macrocosm expresses; and (d) how, by the same Law, Man in his microcosm fits into the Universe, and by constant practice of God's Holy Law gradually merges into his own divine nature and place, finally to become what he is—God in Human Form.

• • • • •

- (1) Begin by reading the Foreword—learn about the Logos.
- (2) Then read (not once, but several times, slowly and prayerfully), the "Structure of the Cosmos." In the Seven Kingdoms are the seven cycles of what may be called God's Expression—actually what men call the "Universe."
- (3) With your conception of the "Universe" in your mind—"God's expression"—you pass on to Man's expression in "Your Only Path to Divinity." You will learn how the Ethereal Kingdom (the first cycle of God's expression in the macrocosm) corresponds with Right Understanding (the first cycle of Man's expression in the microcosm), and how all succeeding steps in these two series uniformly correspond as a kind of ladder of evolution . . . Right Resolution being a replica in Man of the Sidereal Kingdom in the Universe, each different unit of conception in the "Structure of the Cosmos" leading up to God's full divinity, each different unit of "Your Only Path to Divinity" leading up to Man's divinity in God . . . "I and my Father are ONE" (and the same thing). Thus we see the hidden truth of existence, and discover the true nature of Man.
- (4) In all that follows we *discover the ordered Way* in which Man grows gradually to learn the way of submission that alone leads to spiritual emancipation. "Your Only Path" series begins with Man's first glimmer of consciousness—Divine Light within him, which is the seed of his consciousness; and leads him on gradually into complete Cosmic Consciousness, God Consciousness, Christ Consciousness,—complete knowledge in Omnipresence, Omnipotence, Omniscience. With the truth of the "Structure of the Cosmos" absorbed in the mind, you see how the Almighty Creator creates and sustains the ineffable Universe. You are then able to trace how the Creator's plan is everlasting in its order, unswerving in its purpose, absolute in its essence. "Your Only Path" series follows on naturally to show that, as Man is the microcosm, orderly embodied in God's macrocosm, Man is endowed by his nature and is connected by his life in this same divine plan.
- (5) You then come to see that Man—you and I—is everlasting in the order of his life, unswerving in his divine nature, absolute in his essence in God; that Man is of God, in God; and, therefore, in the quality and nature of God in absolute essentiality. When we discover that Man and God are not separate, that Man is in God and God is in Man forevermore, that whatever the Creator is, MAN IS this is the greatest Truth we can ever learn.
- (6) Above all, disregard mere phraseology as such; seek the eternal Idea—the One Idea of Eternal Truth in Eternal Existence.

(1)

“STRUCTURE of THE COSMOS”

THE SEVEN GREAT CYCLES

THE ETHEREAL KINGDOM “**The Great Beginning**”
God's First Cycle of Expression; in the Beginning was the Word, and the Word was with God, and the Word was God.

THE SIDEREAL KINGDOM “**Let There Be Light!**”
God's Second Cycle of Expression; the Solar System as a Symbol of The Universe; Onward Toward the Unutterable Effulgence.

THE MINERAL KINGDOM “**The Womb of Nature**”
God's Third Cycle of Expression; Mystery of Life-Giving Principle.

THE VEGETABLE KINGDOM “**The First Sacrifice**”
God's Fourth Cycle of Expression; Birth of the Miraculous Substance; Nature's Wisdom in First Unfoldment.

THE ANIMAL KINGDOM “**The First Quest**”
God's Fifth Cycle of Expression; the First Resurrection; Finding The Way to be “Risen with Christ.”

THE HUMAN KINGDOM “**The First Conquest**”
God's Sixth Cycle of Expression; Wisdom—The Moving Element of Divinity; Effort—the Essence of Wisdom's Direction.

THE CELESTIAL KINGDOM “**The First Custodian**”
God's Seventh Cycle of Expression; Meditation—the Noble Science; Secret of Life's Eternal Battle; the Elysian Heights.

The Great Beginning: The Ethereal Kingdom

Our story opens in a manner where our imagination, of all our varied faculties, reigns supreme within us. We imagine the neophyte in meditation—he awaits The Voice. All is tranquil about him. He is at peace within himself. From out the inner being of himself, a sound is heard. It is a Voice, yet not a human voice, though in his soliloquy these words peal forth within his soul:

"Be still, O Candidate, be still that ye may know! I am your Higher Self, your Guide, your Bringer of Light—I am He whom ye seek. I shall lead you into the paths of righteousness—I shall lead you by the still waters—I shall restore your soul, and through me you shall understand all mysteries. The Riddle of the Universe is about you, and through me you shall solve it. First, I shall take you deep into the Cosmos.

"The COSMOS, as you know, is the world as an orderly system, the Universe as an embodiment of order and harmony and law, the sum totality of all that exists. That which is cosmic is universal, so that we conclude that the COSMOS is the works of God, the Universe. So far, as their limited knowledge is concerned, human beings know little and can never, by intellectual means alone, expect to gain great knowledge of the Cosmos by purely physical means; though the mystic and metaphysician claims that he may truly so enter into union with God as to come to know God's Law and God's Way. This I may tell you: the Universe, founded in Law and Order absolute, unfolds or

is expressed from the lower to the higher. The Universe is divided, so to speak, into seven separate and distinct units or orders, each of these kingdoms having its own force and manifestation.

"I, the Voice of the Logos, exist in all these kingdoms, and, one by one, I shall take you into all of them, if you but listen to me.

"It is clear that these various kingdoms, which form a ladder leading to the highest of all, finally—the **Celestial Kingdom**—are indissolubly interrelated. Yet they are distinct and separate, and apparently all self-contained and self-continuing; also dependent and interdependent with and upon the others. The **Vegetable Kingdom**, for example, is distinct from, and its forms of Life different from **THE ANIMAL** or **THE HUMAN** Kingdoms; though the **HUMAN KINGDOM**, obviously embodying higher life expression in its forms than the **Vegetable Kingdom**, is dependent upon the latter—and conceivably could not exist without it; and so on, with all the different Seven Kingdoms of the Universe. As an initiate you will realize quite early how orderly is the progression of the Universe, from the lower to the higher always, onward ever to the ultimate manifestation of **GOD** in **ALL**.

"**The Ethereal Kingdom is God's First Cycle of Expression.** Of course, you know the general meaning of the word 'ethereal'. . . . Pertaining to the ether; high in the air; formed of ether, as 'ethereal space', hence heavenly, celestial; existing in the air; looking blue like the sky, as 'ethereal mountains'.

"Such a definition does not help you in the slightest as a philosopher. The **Ethereal Kingdom** is God's very first cycle of expression, the first way that Man and all other living things can understand God. It is God's **Silence**. It is the home of God's **Law**. Though 'believing in God', as they say, in an Absolute Being, in the Universal Mind or Intelligence—or Creative Spirit, or the Creator—

many people do not know how the Eternal Lord and Father expresses Himself to the whole of his Creation. And while it is true that mortal mind cannot 'understand' **God**, and that if you stretch your own thinking powers as far as they can reach, eternity still is before you—while this is true, it is also true that in the consideration of the various kingdoms, you are able logically to comprehend the way of God's eternal ORDER. The final cause is the end for which everything exists. Man is on his way to Absolute Intelligence. The Absolute—God—is the first and final **CAUSE**, and all beings exist in God **because** of God. Man **ascends** from things to ideas: God **descends** from ideas to things. **All of God's Works** emerge from the **ETHEREAL** Kingdom. The Ethereal Kingdom is the great enveloper, and is often known as the Astral, whose nature in the ancient Sanskrit is called **AKASHA** (the nearest word to interpret this in English is **ether**). Ether is the highest, subtlest kind of matter. It differs from all gross matter in not being subject to generation or corruption. It is the subtle ether in which God's creative word exists. It is within and without every action and energy. It causes all atoms to be. It is the origin of all life manifestations.

"The **Ethereal Kingdom** is the home of universal **Silence**, the womb of all creation. The Voice of the Silence, the Living Word, the Whisper of the Gods, the Celestial Song, exists in the **Ethereal Kingdom**.

"The **Ethereal Kingdom** is the temple of our own thought, which gives birth to our own life. It is composed of the essence of all matter, and from the **Ethereal Kingdom** all existences (subtle and gross) come to have their being.

"The **Ethereal Kingdom** is the eternal receptacle, so to say, of the whole Cosmos, which is the sum totality of all existing things.

"You can then see that the **Ethereal Kingdom** is the origin of all—the 'place' whence **ALL** emerges that you in your

present state of consciousness can understand. The nature of the **Ethereal Kingdom** is, therefore, unchanging, eternal, of infinite potentiality, whereas all forms of Life in the corporeal universe are subject to change. Just as every living thing has spiritual existence at the height of all created being, so every living thing has the seed of its material existence in the **Ethereal Kingdom**, where I now am, so that I may teach you. Indeed, as the **Ethereal Kingdom** is unchangeable, and is God's first cycle of expression, so you see the same law and conditions in the **Celestial Kingdom**—God's seventh and last cycle of expression—but all that come between (that is, the Sidereal, the Mineral, the Vegetable, the Animal, the Human) are subject to constant change, though you can see that they are anchored in both the first and the last—as above, so below.

“So, my beloved Candidate, you commence your journey to the Heights. Rest in the supreme stillness of the **Ethereal Kingdom** within yourself. List to my Voice—I, the “Logos,” leave you to emerge into the light of your Kingdom. Let there be Light! . . . when you awaken you shall be ready for the **Sidereal Kingdom**.”

"Let There Be Light!" — The Mystic Sidereal Kingdom

Let us, then, my Beloved, know that as we congregate together this miraculous stage is set. We prepare ourselves for a new revelation of Divine Light. We are still within our hearts. Our soul's delight inspires us, as, in deepest faith and with the childlikeness of little children, we await the Voice from out the depths of our being, perhaps as from afar, yet nearer in its music than our hands or feet. Slowly the Voice begins, and we hear it again today, as we heard it last Sunday—still, sonorous in its spiritual whispering, a holy murmur as from the center of our breath, like a pealing drum from the far distance of our Spirit, harmonious, continuously rhythmic, like an aria of eternity.

The Voice mysteriously ebbs and flows. Where was the Voice—where is the Voice . . . where . . . ? But listen:

"Where? . . . Beloved, the Voice of the Logos is within thine own soul—the echo of the Oversoul of Life. My children, anchor thy heads, thy hearts, in unwavering faith. Long has been thy road of search and weary didst thou become. But now thine hour striketh that thou mayst bring fruition to thy knowledge. Wisdom is nigh unto thee—hearken to My Voice."

Again silence, as if we are being given time to think. According to our desire for higher things shall we hearken as the Voice peals forth into our understanding:

"Last Sunday thou wert introduced to the First Cycle of God's Expression—The Ethereal Kingdom. I spoke to thee from out the deep stillness of that Kingdom, preparing thee for today, when thou shalt rise, if thou wilt, into Light—the Light of The Sidereal Kingdom, which is God's Second Cycle of Expression. In Mentalphysics thou art taught an understanding of the manner in which God's Universe is 'made' and 'sustained'. Thou canst all see that that particular department or realm of God's Creation called the Animal Kingdom is different from what is called the Mineral Kingdom or the Vegetable Kingdom; thou canst see the difference between the Ethereal Kingdom and the Sidereal Kingdom (The Kingdom of Light), where I now am and out of which I shall speak today. I shall show thee how in the 'STRUCTURE OF THE COSMOS' the full expression of God in the whole creation into different steps or interlocking parts is divided. Thou canst see

- (a) That what seems to be thy life is precisely and identically the One Eternal Law that keeps all in the Universe going.
- (b) That the One Eternal Law underlies and propels into being and order everything in the whole of the seven different Kingdoms.

"Today I speak to thee direct from the Sidereal Kingdom. This is the Kingdom of Light, for God said, 'Let There Be Light!' In this Kingdom there is naught but Light, eternal Light, eternal luminosity, lustrous, resplendent, effulgent; all here is in nature Light—celerity, velocity, speed, as is its nature. In the Light, which is Wisdom, it must be that Thou art still, as still as Light is within itself. Then canst thou see—and hear! Now, thou shalt go further and see that as all Kingdoms of the One Principle (or LAW) exist undivided in IT, so all the Kingdoms exist in Principle and Law in what thou, Man, 'made in the image', art. In short, thou art all the Kingdoms, as thou art the ONE PRINCIPLE. Whatever GOD is (the Principle, the Law, the Truth, the ALL) thou art . . .

thou art what God is! Thus, everyone will, intellectually at all events, be able to comprehend the truth that all the principles of all the Kingdoms exist within Man, because Man is what GOD (the ALL in ALL) is.

"Yea, thou holy Candidate, thou art what God is—art thou ready to enter into Light Absolute?

"As thou art what God is, declare that all the principles of the Sidereal Kingdom exist in Thee. Canst Thou see this? Assuredly so! Then, what is this holy Sidereal Kingdom? It is the Kingdom of the One Light that lighteth every man that cometh into the world. . . . and thou art the Man."

Thus did we hear the Voice, inspiring us to consider this essential part of the "Structure of the Cosmos," the SIDE-REAL Kingdom. Our dictionary definition of "Sidereal"—"pertaining to the stars, starry, measured or marked by the apparent motions of the stars—as 'sidereal time'. 'Sidereal day' is the time in which the earth makes a complete revolution on its axis in respect to the fixed stars, being 23 hours, 56 minutes and 4.092 seconds. 'Sidereal System' is the general system of stars of which the solar system is a member." Such a definition of SIDEREAL does not help us much, however, unless we can understand the inner meaning of the inner essence of God's Universe of which the heavens are but a symbol.

In our dilemma we asked the question, so to speak, and this is what the Voice immediately answered:

"In the inner Mentalphysics teaching, the SIDEREAL KINGDOM is the Kingdom of God's immortal Light of Wisdom, the originating home of the Spirit, in which thou dost make thy debut, so to say, into Life Expression. According to **Light**, so is **WISDOM**. The royal secret of thy life is the complete surrender of thyself into this self-creating Kingdom of Light—that is the secret of secrets. I emphasize the word **surrender**, for, just as Man cannot 'manufacture' electricity (which is Light) and must obey its laws if he wishes to remain intact, so when thou dost

surrender, relax into the SIDEREAL KINGDOM, thou findest that **ITS LIGHT SHINES OF ITSELF!** I repeat, this is the secret of secrets: and **Its Light Shines by Its Own Law.** You see, the ETHEREAL KINGDOM is the womb of Life, and the SIDEREAL KINGDOM is its first birth. Man is the connecting link between the lower Kingdom and the higher. Man is the connective link between the corporeal and the spiritual universe, which means that Man has within him all the nature of all Nature and all Super-Nature. Being composed of body and soul, Man is, on the one side of his nature, a **corporeal** thing, and of course as such is influenced by everything of the earth. Thou, O Holy Candidate, art a **Spiritual** thing, with a spiritual nature that has to be developed to comprehend its (God's) nature within itself. Man actually is composed of the nature of all the varying Kingdoms. As a philosopher, thou dost divide the Cosmos into its seven divisions merely to emphasize the **ONE**-ness of Life, of the whole Creation—there is but **ONE**, which is **GOD**.

"Be faithful, Candidate—fear not thyself to face the Light!"

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The Voice once more ceased, and all again was still, leaving us to reason as we will.

"The Womb of Nature" — The Mystic Mineral Kingdom

As I have explained, this present year is to be our story-telling year. The scene is God's Eternal Universe. The one Voice is the "Logos"—God's Voice, if you wish, speaking out Wisdom during the whole of the fifty-two weeks of our Mentalphysics year, for all to listen who will. The one who listens to the Voice is Man—you and I—listening to the highest Truth of all, how Man may transmute his own physical being to his Spiritual Being, his own humanity to his Divinity, his earth to Heaven, his very Man to God.

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There, then, my Beloved, is our miraculous stage. There is the One Eternal Voice—the "Logos". Here are we—humble listeners to the Voice. To hear the Voice, it is self-evident that we be still. We must know that inward silence that is not only a stillness of the body and the mind, but a deep stillness of our inner being, our soul. We must be spiritually hushed into peace and at rest, in that silence that is more musical than any soul. So do I invite us all to be still together that we may miss not the Wisdom of the Voice. We may hear it if we will, but alone in our silence can the Voice of the Logos be heard, my Beloved. As we gaze spiritually out upon the Cosmos, we are able to see its Structure and the Eternal Plan within its Structure.

"Yea, ye children of Light and Wisdom," says the Voice, 'as its music falls spiritually upon us all, "so, in

thine imagination ye are able to see the 'Structure of the Cosmos' and its Eternal Purpose. A week ago we wandered in the realm of the Light of the Sidereal Kingdom, which, thou dost remember, grew out of the deep, dark, yet self-manifesting Ethereal Kingdom—which men call the Great Beginning. Today, if thou wilt prepare thyself, thou shalt come with me into the Universal Kingdom. Certainly thou shalt hear my message as, in hope that thou may'st advance into thine own emancipation, I shall speak to thee from the deep stillness of the womb of Nature. Then, be still, O Candidate, that thou may'st know!"

There was silence then, the Voice mysteriously in ebb and flow. We are wise if, when the Voice speaks, we utterly surrender.

"Yea, surrender to Me, O Candidate—for in doing so then dost surrender to thy Higher Self. What I am, thou art; what thou art, all forms are . . . there is but One. Man has found, rather his own spectroscope proves to him, that the sun is composed of the same material as the earth. Half the chemical elements of the earth have already been recognized in its outer layers—a most important fact to remember when in contemplation you consider the earth and the Heaven of your own nature, the two extremes of Man and God—one and the same. To the thinker, this Truth leads Man a long way toward the realization that whatever God is, Man is. Today I speak to you from out the '**Mineral Kingdom, the Womb of Nature.**' I speak to you through the diamond on your finger or the precious stone about you, through the common rock, through the vein of gold, . . . through the blazing roar of Nature's furnace in the bowels of the earth, through the neglected metal lying on a mountain-top. Your science tells you that the age of your earth (from the center of which I speak to you) is some 2,000 million years, and that from its womb life forms have emerged only during the last 300 million years. Yet you, Man, have had but 300,000 years in your own home, the earth; and it has only been through the last 3,000 years that you

have developed an interest in astronomical science. More amazing still, only during the last 300 years have you been able to look at the Universe through a telescope."

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Looking at the Universe through a telescope! Yes; but what do the masses of men know of the Mysteries? What does Man see, through his telescope? Is not God's Eternal Secret within Man himself?

Thus did we question within ourselves, until the Voice again awakened us from our reverie:

"You will notice that in the Mineral Kingdom you come for the first time to **forms** of Life, for in both the previous two kingdoms (in the **Ethereal** Kingdom and in the **Side-real** Kingdom) you have naturally had to deal first with the basic etheric substance of Life; and, second, with that Light by which all is energized into readiness for life expression in definite and varied forms—in your own form, in every form from the atom to the sun. In the Mineral Kingdom, the womb of Nature, you find the earliest coalition of matter and see the first material effect of the mystical life-giving principle. You may be able to trace the background of the world's history in the 2,000 millions of years that have affected the present formation of your earth. You may know all there is to be known about cosmic geology and the relation of your earth to other bodies of the solar system; about geognosy, the materials of the earth; about petrology, the origin and texture of rocks; about dynamic geology, the forces which change conditions continuously; about structural geology, the classification of rocks and strata; about paleontology, animal life of the geological past; about economic geology, the minerals, oils, soils and water supply; about oceanography, the study of the bottom of the sea . . . and about all else.

"Yet I say that you would even then not necessarily be able to understand the Mineral Kingdom from the true and occult point of view of the Seven Kingdoms of God's

Eternal Universe.

"You may know all about the sun, the moon, the planets, the comets, meteors, and the stars.

"You may know all about how the earth began, of time and temperature and the atmosphere.

"You may know all about molecules and atoms, heat, sound, light, magnetism, electricity, and chemistry."

There again came upon us that mysterious silence. We were all thinking alike . . . "We may know all these things and yet not necessarily know anything of God's eternal spiritual way of Man's progression into becoming God. . . Unless . . . "Then the Voice boomed into our souls once more:

"Yea, O Candidate, it is true; you may know all these, and yet, I repeat, not necessarily know aught of God's eternal spiritual way of Man's progression into becoming God. Unless you know the grandeur of the mystery and order of the Ethereal Kingdom, as you are enlightened by the spirit of the Sidereal Kingdom, you shall merely look into the infinite beauty and balance of the Mineral Kingdom and remain ignorant of that of which it is the glorious symbol.

"Remember always that the Mineral Kingdom is the first Kingdom of forms, as the Sidereal Kingdom is the first motion that comes out of the **enveloper**, the Ethereal Kingdom. Without the Sidereal Kingdom, you would be totally impotent—in its Light, Man is possessed of all his eternal potentiality. In the Mineral Kingdom, we meet the first forms.

"At first sight, O Candidate, thou may'st wonder what the philosopher may learn from such a mass of apparently uncoordinated forms as thou find'st in the Mineral Kingdom. But all in this kingdom, as in all others, is most convincingly symbolic. First and always, the principles of this great kingdom, so far as thou findest understanding in them, teaches Silence.

"Think of the Mineral Kingdom! The principles of this

great kingdom teach silence and the path to knowledge.

"In everything within this kingdom, thou see'st the beauteous effects of silence and stillness, and how beauty in all its principle is the **effect** of silence. The sparkling jewel has been perfecting itself in millions of years of silence in the Mineral Kingdom, typifying to thee the wisdom of human beings acknowledging that same law in their own Human Kngdom—how silence and stillness of the Spirit are necessary for thee in the advanced **Human Kingdom** to unfold into the perfection of God within thee. Astronomers declare that if it were possible for one single star among the countless numbers of stars in the firmament to be out of time for a single second that all systems would be thrown into chaos, so perfect is the unknowable machinery of Nature, working in absolute harmony. Quite naturally, as thou dost look into the **Mineral Kingdom**, thou see'st this absolute order in silence . . . thou seemest literally to look into the Divine Mind that holds everything in its place, that controls all in its perfect order, **the example of which humans have in their own will governing the machinery of their own wonderful bodies.**

"In the Mineral Kingdom, moreover, thou findest the first glimmer of sacrifice. Next Sunday, I shall speak to you of the first sacrifice. In the Mineral Kingdom, I repeat, thou see'st the first glimmer of sacrifice . . . universal sacrifice. I do not mean giving up something which thou dost regret because thou hast to give it up, but I use the word 'sacrifice' in its right sense and true meaning—the first glimmer of 'making everything sacred.' You look upon your brothers and sisters: you are unenlightened if you do not see them perfect—perfect as your Father Which is in Heaven is perfect."

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Then the Voice receded. Such a holy rhythmic Voice—sonorous and soft, full as a flood of light. From out the Mineral Kingdom, the Voice of the Logos had spoken.

"The First Sacrifice" — The Mystic Vegetable Kingdom

As we sit together we hear a Voice. The Voice is deep within our souls—God's Voice, speaking forth Wisdom.

" . . . The Silence, where all secrets ever are revealed. Listen, then, O Candidate, from within thine own silence! Thou hast heard the Truth of the first three kingdoms—the Ethereal, the Sidereal, the Mineral, the first three cycles of God's expression in Nature. Today I speak to thee from out the VEGETABLE Kingdom, God's fourth cycle of expression. Here in this sacred kingdom, as I speak, all is apparently still, yet there is activity such as thy finite mind can never fully fathom. This 'first sacrifice' is, of course, Man's own regeneration, the crucifixion that leads to the resurrection. Thou art taught, and I hope thou hast learned the awakening of Man, his animation, his quickening into spiritual life, and the reverencing and **making sacred** of every living thing, and the sacrifice by thyself on behalf of all life. And because thou knowest that only as thou dost give up something, even to giving up thy life for the greater good, can all that is thine come unto thee. In the Seven Kingdoms of the Universe thou hast the secret way of God. That is clear to any person who can think. No matter where thou dost look, no matter what thou dost read, no matter what thou dost feel, in Truth thou see'st that magical word 'seven' and that is interpreted in many ways. When thou understand'st the 'one through seven' thou know'st God's secret Way. Man has before him, in the unfolding plan of what seems

to be the **outer** Universe, the example of how he finally must enter upon his own regeneration, how he must finally come into his own true divinity. To the uninitiated mind it were useless to say that there is a close association between a carrot or a piece of garlic; but if thou wert here in the center of the love of the Vegetable Kingdom, still in its essence as am I, the Voice, thou would'st learn the basic meaning and truth of Life Itself. Thou would'st learn that the Life that causes the carrot and the garlic to become what their forms are causes thee to become what thou art—the Life is the One Life of All. Moreover, to the uninitiated mind, it would be equally ridiculous to believe that a carrot, in its essential life and destiny, can teach thee a lesson as to thine own conduct and destiny. Yet this is the living truth.

"As the **Vegetable** Kingdom in God's great Universe is symbolic of sacrifice (it is clear to see that all vegetable life **sacrifices itself** to all higher animal life), so it teaches thee that thou can'st not progress or win in the race of life without sacrifice . . . without the '**making sacred**' of all life forms and life action that combine with what thou dost consider to be thine own life. No man can win Life's race without sacrifice. Who lives for humanity must be content to lose himself, and, as thine own great Shakespeare said, upon such sacrifices the gods themselves throw incense. Teach self-denial and make its practice pleasurable, and thou dost create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer."

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Then the Voice faded out, giving us, as it seems, time to think. And what more wonderful a lesson can we humans learn than what the Vegetable Kingdom teaches us?

The very word has a meaning that is majestic. Yes, the word "vegetable" has a meaning which we should never forget. It is from the Latin "vegetabilis," meaning

animating, hence full of life; and from the verb "vegetare," to enliven, to quicken. The VEGETABLE Kingdom is the animating Kingdom, the Kingdom of sacrifice. . . . **Sacrifice**—From the Latin **sacrificium**, a rendering sacred. From **sacer**, sacred; and **facere**, to make. The offering of anything to God or to a deity or divinity; a consecratory rite; that which religiously is presented in the way of thanksgiving, atonement or conciliation. An oblation, offering, atonement, expiation, surrender, propitiation. But the foundational meaning of "sacrifice" is to **make sacred**.

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We listen and we hear the Voice again. How filled with mystery is the way of what men call "God"!

"What thou must do, O Candidate, is merely to listen and to watch. Much speech avails thee little! The lesson of this Kingdom—the Vegetable Kingdom—demands thy silence. If thou wert here with me, thou would'st see that from the meanest blade of grass supplying a banquet to a myriad of invisible insects to the stateliest grove of redwoods which shelter Man from the midday sun and supply him with his mansions on the earth, or the grandest foods which come free to Man and beast from the mystic vaults of the earth's energy, there is naught for thee to read beyond the story of never-ceasing sacrifice. And in it all thou find'st God's unspeakably holy and irrevocable Order. In its sacrifice the **Vegetable Kingdom** and all that is in it are unceasingly occupied in preparing in most mysterious ways nourishment for the Animal and Human Kingdoms. The foodstuffs required by the Animal Kingdom are composed of elaborate compounds of carbon, oxygen, hydrogen and nitrogen, elements that the plant procures from the air, the soil and water—every molecule of the self-propelling earth having within itself the wisdom which knows how and what to do. The **Vegetable Kingdom** is the world's grandest transformer of energy, the grandest chemical laboratory in the world—if we except Man, all the triumphs of whose modern chemistry have their symbolic origin in the Vegetable Kingdom.

Yet this is all Life's Holy Spirit's work—unceasing, eternal, beginningless, endless; it is LAW!"

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"Watch, then, O Candidate, and be faithful. From out the heart of the Vegetable Kingdom I greet thee! On thy way, then, to The Heights!"

"The First Quest" — The Mystic Animal Kingdom

"Be still, O Candidate, be still that ye may know! I am thy Higher Self, thy Guide, thy Bringer of Light—I am He whom ye seek. I shall lead thee into the paths of righteousness—I shall lead thee by the still waters—I shall restore thy soul, and through me thou shalt understand all mysteries. The Riddle of the Universe is about thee, and through me thou shalt solve it.

"Would that thou could'st train thyself to enter the heart of the Animal Kingdom. It is from out the center of this heart that I speak to thee this day. Let thy mind dwell, then, upon what thou dost witness in the comings and the goings on the stage of Life, the stage upon which thou thyself dost play the game of Life. It is not a game to the enlightened ones—it is a triumph. The first humble forms of Life which appeared upon thine earth were merely bits of slime on its ocean bed. Perfected by hundreds of millions of years of growth, these forms—and thou thyself art one—have triumphed over every difficulty and conquered the earth. After a thousand million years hundreds of different animal species have become conscious of themselves and their surroundings. To many of the so-called lower animals this will apply. But there is one Life form—and thou, O Candidate, art that—which mirrors all other forms within its brain, mirrors the Universe and all that's in it—and finally will put order and meaning into Life's vast panorama. Not yet, but in time it will be, when this divine form called Man shall, through

millions of years of victorious activity, solve all his present impenetrable mysteries. It is this form—Man, made in the Image—who may hasten his own spiritual ascent by watchfulness into what are called the lower kingdoms. As you watch you see that all Life forms are still on this same stage upon which for hundreds of millions of years there has been played the drama of the Animal Kingdom. All the actors have changed. As you watch you see that they have become finer in the course of the ages. The stage has changed and increased in its unimaginable beauty.

"So far I have given unto thee a general and symbolic view of the Kingdoms of Life far below the Human Kingdom into which thou hast successfully emerged. I spoke to thee of the **Ethereal Kingdom**, what might be called the Great Beginning and God's first cycle of expression; then thou did'st enter the **Sidereal Kingdom**, the Kingdom of Light and God's second cycle of expression; then on into the **Mineral Kingdom**, God's third cycle of expression. Last Sabbath thou did'st hear of the **Vegetable Kingdom**, the First Sacrifice and God's fourth cycle of expression, in which thou wert shown that until Man learns the first sacrifice, the '**making sacred**' of all Life, he cannot hope to make true spiritual progress. Thou art aware of the general ignorance of Man concerning what is called Nature. This is also true regarding THE ANIMAL KINGDOM, God's fifth cycle of expression. Few know much of the divine evolutionary action at work in all the seven kingdoms, yet Mentalphysics teaches thee that all the principles embodied in all of the subhuman kingdoms are embodied in MAN. The same power and law that causes the stars to shine, the ocean to roll, the grass to grow, the lion to roar, the insect to crawl—and so on **ad infinitum**—is present in Man, crucibilized into increasing and right understanding by Man, leading him on in perfect order and unfailing development to his full true divine nature, in and at one with God, the Author and Creator of All.

"Listen with thy heart, O Candidate! Well that thou should'st know the way of thine own ascent!

"With the common aspiration of all life-organisms to reach from the lower to the higher, which is Life's evolutionary LAW, the plot, too, has changed and become more intricate. The stage, however, is the same earth. The actors seem always to be engaged in the same ways. God's Law, though in Man's world it may seem to be otherwise, is seen to be the same and unalterable. Organic evolution is a process of **becoming**, and the wise and watchful student can see, no matter where he looks, that all forms are descended from forms which were on the whole simpler and less complex, on and on back until all clues are lost in the thick mist of Life's beginnings of expression. When thou seekest for a picture of the sublime process of organic evolution, which has so continued for several hundred million years, thou must stand in awe at God's wisdom. Only an elementary study of natural history is necessary for thee to notice the multitudinous production of individualities in the Animal Kingdom—there are on thine own earth over a quarter of a million different kinds of evolved living animals, each itself and no other. As a student of nature thou art at once impressed with the persistence of animal life for survival. Again, thou must notice in evolutionary development within the Animal Kingdom, the amazing adaptation of all animal life, and how the mental aspect develops and becomes increasingly masterful.

"But a moment's contemplation reveals in the **Animal Kingdom** a great triumph of Life! And though Man's ignorance of his earth and all that is in it is colossal, give thanks that thou art as far beyond thine early forebears in scientific research and knowledge as one of thy modern mechanics is beyond the man with a flint and crossbow. Yet what has Man yet learned? Man is still generally ignorant of Law. While the general ignorance of human beings of the Animal Kingdom may make thee hang thy

head in shame, yet in Mentalphysics thou art able to comprehend what may be called an identical and unalterable Law of Life everywhere. Go into thy garden and lie down on the lawn, and realize that thou art lying on literally thousands of different animals and plants besides the grass thou see'st! In even two square feet of thine own American soil, thou can'st find more than 1,200 'animal objects' and over 3,000 'plant objects'—this would not, of course, include bacteria, for they would run into millions. If the little threadworms in the soil of a ten-acre field were placed end to end, they would circle thy globe. In the **Animal Kingdom**, there are over a quarter of a million different kinds of evolved, living animals, each itself and none other. Think of the animal life under, upon and above the earth alone! What a gigantic battleground of living things! Literally hundreds of millions of years of evolution, from the giant crests of the Himalayas to the great ocean abysses, from wide waterless deserts and dismal caverns far below the earth's surface to dense tropical forests and jungles, from animals that still wander wildly in their natural habitat to others, once wild, that now render willing labor to Man who has tamed them. Wise if thou be watchful of these neighbors of thine upon the earth!

"But I do not wish to entertain thee with details thou may'st so easily ascertain regarding zoology or botany, biology or anatomy—there are many channels through which information on the evolution of Life leading up to animal life (and beyond) may be acquired. Thou art interested only in reviewing the seven kingdoms, to learn the unfaltering analogy and correspondence between God and His works, between Man and God, between religion and science, between the outer and the inner; and, if possible, to prove to thyself that 'as above, so below,' and, finally, to come to know that **Man is God in Human Form**. This knowledge can come only as Man comes to know himself!

"Be patient, then, O Candidate! Let thy scrutiny of less evolved species of Life enlighten thee! Thus wilt thou come to know thyself! Be patient . . . learn the LAW!"

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The Voice ceased. There was a great calm within our hearts. Light held us in its essence, and we were happy.

"The First Conquest" — The Mystic Human Kingdom

And as we listen, this is what we hear:

"Thine is not an easy road, for it is always uphill! How well do I know this, for today I speak to thee from out the very center of thy Human Kingdom, from out the center of the hearts of men. All that Man's life means is a search—to find out what God is, what God does, and how God does it. All can see that Man naturally plays an extraordinarily important part in the whole of the Universe, and its ways and growth. Man's knowledge is always growing. As thou dost find out more and more, thou dost realize that these things that walk around on this earth (bipeds . . . human beings) play an extraordinarily important part, on the one side, of doing God's work, doing God's will, being employed by God for a certain purpose, and, on the other side, for their own development. And then, thou can'st see that the development of Man corresponds precisely to the manner in which he does what is called God's work. A transmutation then takes place and, finally, thou dost see that there is but one objective to which thou can'st attain. It is unanswerable, irrevocable, inescapable. **It is that Man is God, but Man does not know it yet!** He may be able to beat the cymbal and the drum and wave the flag and talk loquaciously. Within him, he may feel that he is God. But he has not yet grown! And **that** is what thou art to learn! That is what Mentalphysics teaches!

"How filled with wonder, magic and exquisite mystery

is the Kingdom of which human beings are a part! How mysterious is a human being! How majestic! How unutterably glorious is a human being! How filled with wonder, magic and exquisite mystery is the Kingdom of which you human beings are a part! How, in comparison with all the sub-human kingdoms, the **Human** Kingdom sheds forth upon all life on thine own earth a majesty that bespeaks immediately Man's complete Divinity! No living organism, nevertheless, is more inconsistent than a human being—he is at the crossroads! All phases of all extremes of development are found in a human being.

“Now, while it is easy to observe that there is no perfection in mere humanity, the true proof of the inherent nobleness of thy common human nature is in the sympathy it betrays with what is noble wherever men gather thus together. The attitude of men in all common endeavor attests most eloquently to this truth. While human nature may seem to be a poor thing, Divinity constantly stirs within it and shines through it. In the teaching of Mentalphysics thou dost affirm that there is but one temple in the world—and that the body of Man. Nothing is holier than this high form. Thou dost touch Heaven when thou dost lay thy hand upon a human body. But when Man comes to know what his **thought** is, **how** he thinks and **what the purport** of his thinking, and that all this is God's expression in and through him, then he is transmuted from humanity to Divinity, from the physical to the Spiritual, from earth to Heaven . . . ‘**do ye not see a light, ye who are surrounded by darkness?**’

“Much has gone before the **Human Kingdom**, from the heart of which I now speak to thee. Tens of millions of years, as we measure ‘time,’ lie between or seporate these various kingdoms that go to make up God's Universe. The interval represents Man's struggle and progress from pre-historic eras to the dawn of history. Science has ever been, and still is, vigorous in its speculation about **how** Man has evolved, but the glorious **fact** of Man's evolu-

tion into the divine 'Image' is established within the consciousness of all thinking men. **Even in the Human Kingdom thou can'st see the difference of probably millions of years' evolvement between the dullard, the dissolute, and the highly evolved and initiated whose sole and whole existence is for the benefit of the whole human race.** There is a great difference between all humans, of course. Yes, they are all born equal, but there it ends. They are not equal.

"Most men shrink from a systematic study of Man's evolution. To many it is incongruous to think of a Shakespeare, a Bacon, an Einstein, or a Beethoven as having evolved upward from, as is said, an ape. But it is incontrovertible that there is an amazing difference between a man like Plato and the savage from the Congo or the Dyak from Borneo. Yet the whole human race was once lower than the Congo savage—the **whole** human race—thou wert, I was! It may hurt to believe it, but it is true.

"The whole Universe is, and always was and always will be, in a state of 'becoming,' and when thou dost fully comprehend this truth thou wilt readily understand that the mental evolution from a lowly savage to a human genius is in complete conformity with God's Eternal Plan. To anti-evolutionists, of course, this makes no sense. They are not to be criticized or condemned. Thou hast, however, gratefully trodden the Path to this point, and thou art grateful. Yet thou hast to work hard to possess the power to allow thy mind to rest upon 'time' in terms of millions of years to see that what is called the 'life-time' of Man is truly but a breath.

"Yes, thou should'st train thyself to think in terms of millions of years instead of single days, as most people do, and then, God's Way, though it staggers thy mind, is better understood by thee. When thou dost speak of 'Man' twenty million years ago, however, thou hast the whole weight of modern geological authority behind thee—it is true! Throughout that long period thou art able

to trace how Man has ascended in knowledge and in power, so that today thou see'st that he is well on his way to the promised dominion that he shall have over all things. Members of no other Kingdom can make that claim,—because they have not similar power, or anywhere nearly approaching it. Twenty million years is a comparatively short time for Man's development. Men have arrived, but not by any means **evenly** and **together**. They are all alike, but they are what evolution has made them . . . **what they**, indeed, **have done**, through the evolutionary principle of Life, to 'become'. **In the Human Kingdom alone**, however, **there appears the first conquest**—the act of conquering, of overcoming, of vanquishing; victory, subjugation, triumph, mastery, reduction, subjection, achievement; the act of gaining or regaining by effort. And thou, my son, my daughter, art the Master!

"Can'st thou imagine thyself twenty million years ago . . . what wert thou? That does not much really matter to thee today—what art thou, today?—that is much more important to thee.

"In the Human Kingdom, perhaps more than in any of the other kingdoms, thou see'st that God (**All That There Is**) has unfolded through Man into His Own Image. In God's first cycle of expression—the Ethereal Kingdom—thou dost find **ALL That There Is** embodied in primordial equilibrium, stillness, the golden mean, the great root from which all life-expressions come. Then comes Light in the next kingdom (the Sidereal), where there is corresponding activity to the Light; then on through the Mineral Kingdom (the first kingdom of forms); on through the Animal Kingdom (the first real quest of forms); on through into the Human Kingdom, where God's wisdom has evolved an entity which potentially embodies All That God Is—the First Custodian. Man is the highest evolved being in **form**, and his next step—in the CELESTIAL Kingdom—is formless; he again becomes pure Spirit.

"How great is that length of time! How great in those

millions of years have been the changes, how **slow** the advances! Take, for example, the combustion engine. Thou, Man, hast made more progress with the combustion engine in the last fifty years than was made in the previous five million years. And that is true! And then, think of other things—and thou wilt have to **think** about them—they are coming upon thee. It will be no excuse to God, to thy Highest Self, to say, 'Well, I just simply did not know that it was coming so quickly. I did not understand it.' Thou must think on those things! Contemplate, however, how **great** have been the changes, and how **slow** the advances! For example, when Jesus of the immortal Christmas came to this earth, the religion of the then civilized world, the Roman Empire, was a religion of fear. The gods were powerful and dangerous, and as a member of the common people thou didn't constantly placate their wrath. The philosophers may have thought a little differently, but not so the common people. Religion was merely reverence for power inspired by fear—and perhaps in many countries not much progress in this regard has been made even down to today. The government of Rome was an absolute despotism. Men obeyed the Emperor, because the Emperor had power to compel obedience. Men feared the Emperor, the State; they feared industry; they feared almost everything else; they feared themselves. Then, Jesus the Master came, and He broke His heart. And they crucified Him. But he outlined a quite different human aim and attitude. He said, in effect: 'Thou hast no need to fear anything! Religion is not to be feared! The power of government is not to be feared! Industry is not to be feared.' And so on. He told the people that their God certainly had all the **power** in the world, but 'Though God has all the power in the world, **God is Love**.' He did not even say that God was force, God was strength, God was wisdom even. He said, '**God is Love**'. Not that God had power and force and wisdom even, but that 'God is Love! Adieu!'

"The First Custodian" — The Mystic Celestial Kingdom

"At the beginning of another step in thine own time, be still, O Man! Today thou art entering upon a holy climax, and thou may'st reach Heaven on earth if thou wilt. I, the 'Logos' speak to thee from out the heart of 'The Celestial Kingdom'—from the Elysian spheres, thine Heaven, the one finality of existence, where, having come up in consciousness through all the kingdoms, thou findest thyself as the true custodian of humanity. Approach the truth of the **Celestial Kingdom** from the viewpoint of **science**, and thou must find the transcendental reality of **GOD IN ALL and ALL IN GOD**. Science—the knowledge of God's Works—may transcend space, may crush billions of years into a few moments, but all that science has so brilliantly done and still will do in the future is to lead Man into **God's Living Presence in the Celestial Kingdom**, into his own inalienable birthright. Science has done much and will still do more. Seventeen hundred years after the birth of the one majestic Symbol of God's Love—Jesus the Christ—the human race as a whole was not much more advanced than in 100 B.C., but in the two and a half centuries following, Man bade fair to come into the promised 'dominion' in this terrestrial home. Thou are able to trace the science of ancient Egypt and of China, Man's development in Babylon, what the Greeks did, science in the Mohammedan world, during the Middle Ages, down through the age of Francis Bacon to the discoveries of Kepler, Galileo and Newton, right on down to the discovery of evolution and the transformation of Life, and

thou dost find that the net effect of science through those few hundred years has been to lead Man to God and His Celestial Kingdom. That is thine own finality, O Man!

“Approach the truth of the Celestial Kingdom from the viewpoint of **philosophy**, and thou discover'st the mystical answer to all thy longings and hopes and intuitional impulses, leading thee straight to true religion and a divine union with God Himself—and God, the Ruler, lives in the Kingdom of LOVE.

“LOVE is the light of the flame of the Celestial Kingdom—not machinery and money, not things and material—but Love! Not Communism, Socialism, Capitalism—these are but words for human hope. Love is God's only ‘system’ and in all things Love finds her way. As Man is the full potentiality of God, as all the principles and substances of the sub-human kingdom exist within him, so is he possessed of all the principles and substances of the CELESTIAL Kingdom. The flame of the Celestial Kingdom—LOVE—is ever radiating its soft reflections into Man's consciousness, and, though it may not yet appear to be so, Man is **made of Love**. Love is the full joy of The Law! LOVE expels the dross of Man's earth nature! LOVE overcomes sorrow! LOVE casteth out fear! But the fears that beset human lives are legion. No attempt can be made to enumerate them. A human being is the most glorious thing, yet most inconsistent. A human being can so inspire himself to hope and believe that he can (and does) lift himself on high; yet no living thing can be more prosaic, indifferent and consistently incongruous in thought and action than a human being, nor so slow to move away from tradition . . . **BECAUSE OF FEAR**. And I, O Man, the Voice of the Logos, speaking to thee from the heart of the Celestial Kingdom, bid thee listen. The reason that I say this directly to thee, direct from the heart of the Celestial Kingdom, is not to infer that thou art still in the shadow of fear and tradition, but to emphasize the need that thou and all thy fellowmen (continually hemmed in by people in that state of consciousness) unceasingly

give thanks that thou art **emancipated**. Once thou wert like those people who crucified saviors, flogged the discoverers, persecuted the deliverers, and murdered the wise,—but they did not KNOW; that was all. AND UNTIL HUMANITY GENERALLY COMES TO KNOW, BEYOND ALL DOUBT, THAT MAN'S HOME IS THE CELESTIAL KINGDOM, HEAVEN ON EARTH, MAN CANNOT MOVE FAR FROM THE DELUSION WHICH ENSHROUDS HIM as he enters upon this New Year of 1950!" (It seems to me, my Beloved, that we well can afford to be still, we are wise, if we listen.) And the Voice continues:

"It is the end of thy year—then, think! Man—thou and all thy fellows—have at the end of the year, the option, the liberty, the choice of loving—using the divine substance of which thou art made, living for others and doing good, or of living for and to thyself and spiritually rotting in thine own selfishness. The **Celestial Kingdom** exists nowhere if it be not found in thine own heart.

"The ruler of the **Celestial Kingdom** is LOVE, who constantly beckons thee to follow him, and though he may wound, thou needs must be wounded to make thee pliant and free from selfishness and materiality to live in thy kingdom.

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"To enter the Celestial Kingdom, it needs must be that thou hast passed through the crucifixion, else how canst thou know thy resurrection into Heaven within? Love needs must purify thee from the depths of thy roots of Life to the topmost branches of thy spiritual splendor; hence Love's pathway into Heaven is variously paved with sad misgiving, sorrow and regret and pain and acute aching of the soul . . . and the way is often long and treacherous, for thou dost wound thyself by thy meager understanding of God's Love.

"Yet, at long last, after thou hast suffered enough and bruised thine aching heart enough, and rebelled enough

and turned away from comforting, Love baptizes thee; then dost thou find that love is sufficient unto love.

"Then dost thou find thy Heaven on earth, the CELESTIAL KINGDOM in thine own heart."

The Voice ceased. We were left alone in the depths of the Silence of the Eternal.

(2)

"YOUR ONLY PATH to DIVINITY"
THE EIGHT HOLY STEPS

RIGHT UNDERSTANDING	"Man's 1st Cycle of Expression"
RIGHT RESOLUTION	"Man's 2nd Cycle of Expression"
RIGHT SPEECH	"Man's 3rd Cycle of Expression"
RIGHT CONDUCT	"Man's 4th Cycle of Expression"
RIGHT EFFORT	"Man's 5th Cycle of Expression"
RIGHT LIVING	"Man's 6th Cycle of Expression"
RIGHT MEDITATION	"Man's 7th Cycle of Expression"
RIGHT RAPTURE	"Man's 8th Cycle of Expression"

Man's First Cycle of Expression — Right Understanding

"Yea, thou hast learned much, but thou hast much to learn. Thou hast learned much of what God is and does; now thou art to learn what is thy duty as Man to the unending Cosmos, and how thou may'st fulfil thy destiny and enter into thine own Divinity in the ordered LAW of the Author of Life. So today thou dost contemplate the Eight Holy Steps in this most noble path of Wisdom, each successive step being an outgrowth of those that have gone before. The first is Right Understanding—followed by Right Resolution—Speech—Conduct—Effort—Living—Meditation—Rapture (which is Man's conception of Heaven, the Elysian Fields, Nirvana, or any final state of being, according to the phraseology of the philosophy he studies). Remember I address thee as a philosopher, not as an economist alone—I bring to thee eternal Spiritual Law, not the mere fleeting law of time and materials, for when once the spiritual Law is established all in time and the material world must inevitably conform. The purpose of the succeeding 'steps' in 'Your Only Pathway to Divinity' series is the true and inevitable Way that Man must take to reach his divine estate. The ancient scientists, in all philosophies and at all times on the earth, have declared that Man is God in human form, and that there is a Noble Pathway which Man **must** follow to attain to the divine in him. The unenlightened person who merely looks upon Life as some unreasoned accident is not able rightly to comprehend God's Eternal Way. For

hundreds of years, the ancients have proclaimed that there is a clearly defined **method**, whereby the sincere disciple of Universal Truth—the **Way** of the Universal God—may safely and successfully reach the highest knowledge of the Universe for which he is evolutionarily developed. This Eternal Law embodies, in Man's individual life, precisely the same Law and precisely the same method of evolvment as the whole Universe embodies in the Seven Kingdoms into which thou hast already been instructed in the 'STRUCTURE OF THE COSMOS' series. In the Seven Kingdoms, thou dost see God's Way or mode of expression in the Universe, the seven great cycles to which Man must finally surrender himself. In the Noble Pathway, thou dost find corresponding holy steps which form Man's ascending cycles of expression into God, or the perception of God's full expression through Man, whichever way we look at it. Thus the correspondence in LAW between God's final and eternal expression and Man's expression."

(This my Beloved, I most readily admit, is as simple as the sunshine, and yet it is all covered over. As I look around the world, I wonder why it is (that, of course, is foolish) that so many people do not see what their own inner Spiritual Eye looks at. There is but one Breath, one air that we all breathe. There is but one philosophy . . . there are many cults. As I say, this may all seem simple, and it is.)

The Voice speaks again:

"Man is made 'in the Image' of God, and subject, of course, to the LAW that God has made.

"This may all seem simple—and it is! Thou art able to see how God 'starts', so to speak, and 'ends', so to speak. Thou dost know, I am sure, that **Right Understanding** is the parent of the expression of Universal Love, the ultimate of all. Right Understanding is obviously the basis of all Knowledge. There is true Knowledge and there is false knowledge. Right Understanding is the

basis of all Knowledge . . . true Knowledge, of course. But when thou dost begin to seek God's Eternal Truth—**God's Eternal Truth** . . . not what Man merely thinks about it, but **God's Eternal Truth**—thou dost find that 'God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and **things that are not**, to bring to naught things that are; that no flesh should glory in his presence.' In other words, things are not always what they seem to be, and they are that way that men may be taught to humble themselves before the Living God. God's Way is not Man's way! Would to God that God's Way were Man's way today! In the beautiful symbology found in thine Old Testament when (Exodus 3-5) God called to Moses—who had cried out, 'Lord, here am I!'—we find the warning. And God said, 'Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground'. The word 'shoes' is the measure of Man's understanding, Man's worldly knowledge. Man's knowledge, generally, is of the earth, and thy shoes are on thy feet, so thou art commanded to take the shoes from off thy feet, because the place whereon thou standest is holy ground. Thou hast to rise from the earth to Heaven. Thou hast to give up, so to speak, thy worldly knowledge when thou dost approach God's Right Understanding. Thou must give thy mind over to God and seek, in right understanding, for Heavenly Wisdom. Get wisdom, get understanding—forget it not, neither decline from the words of my mouth. Forsake her not, and she shall preserve thee—love her, and she shall keep thee. Wisdom is Life's cardinal virtue. Therefore, '**get wisdom, and with all thy getting, get understanding.**'

"Remember these words: 'Exalt her, and she shall promote thee; she shall bring thee to honor when thou dost embrace her! Take fast hold of instruction, let her not go—keep her, for she is thy Life.' In all sacred books,

ancient and modern, thou art exhorted to the getting of understanding, leading thee to Knowledge—which is thine only power. Thou canst see clearly that, without understanding, thou art at the mercy of unconscious forces and never the ruler of thine own world. Happy the man that getteth understanding! Now, what does Right Understanding do?

“Right Understanding links thee to Hope, and Hope is like the wing of an angel, bearing thee ever on and up.

“Right Understanding links thee to Faith, which is thy mind at its best and bravest, causing thee to perform miracles.

“Right Understanding assures thee gratitude of heart, and compels thee to seek the companionship of the great—and in all nature nothing can compare with a great man.

“Right Understanding causes thee to sing the Eternal Song—‘oh, that men would praise the Lord for His Goodness and for His Wonderful Works to the children of men.’

“Right Understanding brings thee thine only power, which is knowledge; it crucifies the hypocrite; when thou dost know that thou knowest, and make earnest endeavor to live what thou dost know, that is Right Understanding.

“To understand GOD’S LAW is philosophy; to love it is religion; to practice it is Science.

“And when thou hast Right Understanding, thou shalt go on up the Pathway to the final Heights. Adieu, O Candidate! Hold fast to true Understanding, and keep thine ear free and thy tongue controlled lest Right Understanding escape thee.”

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Silence again fell upon us. Our hearts sang in the peace that passeth knowledge.

Man's Second Cycle of Expression — Right Resolution

"Resolve, O Candidate, and thou shalt know! Not difficult is it for you to see that **Right Understanding** is the first cycle of Man's expression in his own life, and that what follows understanding should be **resolution**. Whether thine understanding be 'right' or 'wrong' (less right), thou inevitably must resolve to cause that understanding to be materialized—just naturally and inevitably thou must enter upon **RESOLUTION**, its 'rightness' obviously being to the degree of thy right understanding. All that thou art is the result of what thou hast **thought**. Every phase of thine activity, from thine 'understanding' to the manifestation of the thing that thou dost create in thine understanding, can only parallel thine own thought—by which, of course, thou dost create.

"The word 'resolution' means analysis—fixed determination—decision; and to 'resolve' means that thou dost reduce any mental concept to constituent parts. He who resolves is firm and decisive, resolute. He can only be as resolute in **right** resolution as his knowledge, as his understanding. Resolution, when founded on knowledge, is the path of immortality. Those who are earnest and resolved in right understanding do not die, but those who are thoughtless and irresolute are as if already dead. If thou be wise, Right Resolution makes thee steady, meditative, possessed always of strong powers. Guarding thy thoughts, thou art always happy, thou dost speak and act with a pure thought, and joy follows thee as a shadow

that never leaves thee. The first duty of the candidate of wisdom, he who wishes through resolution to manifest his understanding, should be to learn from such a man. If even a fool be associated with a wise man all his life, he will perceive the Truth as little as midnight perceives the noonday, for even a fool is resolute, but always resolute in foolishness. On the other hand, if thou art advanced in resolution, delight in **right** resolution and rejoice in the knowledge of the elect. While the fool follows after vanity, the wise man's best jewel is Right Resolution; he knows that resolution leads him always into higher action, for he is rooted in Right Understanding as the motivating principle. Resolve, and thou art free!

"Thou dost see that resolution is the devotion of all thy faculties. Resolution is the brother of sincerity, and sincerity is the foundation of the world: sincerity, as that great Chinese philosopher Mencius said, is the way of Heaven, and to know how to be sincere and resolute is the first law for men to follow. A resolute man always commands the respect of his fellow-man, for a resolute man always finds the means, or, if he cannot find them, he creates them. It is also clear to thee that, no matter in what direction thou dost view Man's activities, resolution is the guarantee of satisfaction of both thy heart and mind. For thou art always confident and happy when thou hast put thy best resolutions into effect. Thy resolution makes thee vigorous and enthusiastic—a wavering, molly-coddling, 'going-to-do-it,' 'manana' kind of person is never chosen as a leader, whereas a firm, resolute man's enthusiasm is always contagious, and he is often carried along by the enthusiasm of the people he inspires.

"Resolution, indeed, stands second in all thine attributes for rightly doing God's will. That is what thou hast to discover! **He who would do something worthy must apply himself with such a concentrated resolution that he magnetizes natural forces all around him and within him—then, with Right Resolution in Right Under-**

standing, he always excels, often surprises himself. Therefore, dost thou wish to be well in body and mind? . . . strong, vigorous, victorious? . . . Dost thou wish to be so sound in thy thinking that thine actions are naturally blessed with full success? . . . Dost thou wish to be a commander in all phases of Life Expression? . . . Dost thou wish to influence thy fellowmen to the Noble Pathway? Then, **resolve** in no half-hearted manner—resolve thoroughly, sacrificingly, with all thy heart, knowing thy resolution is the outgrowth of Right Understanding, and all those things will be added unto thee!

“Again, O Candidate, Right Resolution breeds patience . . . and that is a great virtue. Right Resolution breeds patience within thee, gives endurance to thee, banishes weakness from thee, sustains thy hope, sweeps thy difficulties into the limbo of nonsense, causes danger to give birth to bravery within thee, quickens and increases thy creative ambition always, and raises thee upward to unbelievable heights of achievement everywhere and always, leading thee into true perception when all logic fails to lead. Without further effort, however, thou must admit that, for thy life to be successful in anything that thou dost attempt, **thy resolution must be RIGHT. How can'st thou be sure that thy resolutions shall be right?** Ah, strive as thou must strive, O Candidate. That is thy problem.

“Now, in Mentalphysics thou dost learn that all life expressions and forms, and all substance and energy from which all forms derive—**ALL OF LIFE**—is finally in Nature what God's nature is. Unless this be thy preconceived conviction, thou wilt simply go along in delusion. **All**—whether it appear to be substance or energy, visible or invisible, is what God is—all is of the nature of God. These are simple words, but hard of understanding. **All is of the nature of God!** In Mentalphysics thou dost learn this **gradually**, and so **gradually** come into the **Right Understanding** of it. The next step is, with

Right Understanding, to resolve rightly—**Right Resolution**. Until men and women who claim to desire to do the Will of God, who desire to know something about God that they may imitate His Way and walk in His Will, until they understand that simple Truth, they will remain in delusion. They may be happy enough; they may feel very pious; they may 'say their prayers,' but they will be in delusion. They will not have **Right Understanding**, O Candidate, and irrespective of how deep their **Resolution**, that **Resolution** cannot be **Right**! They will be just as little children—perhaps worse than that; because a child is not yet subject to its own erroneous thinking. **It is perfectly useless, useless to endeavor to enter upon theoretical speculations about God.**

"It is worse than waste of time to enter into theoretical speculations upon what God is and upon what God's Will is.

"The only place where thou can'st find God, do God's Will, finally know that thou **art** God and **become** God is within thyself . . . **WITHIN THYSELF!**

"The only way that thou can'st be sure that thy resolutions are **RIGHT** is not, as many believe, in the exertion of their own human wills, but in feeling after **HIM** (within thyself), if haply thou may'st find **HIM!**

"Seeing that there is naught but God, seeing that thou art of God and thy life is in God, then **Right Resolution**, as everything else, is within thyself . . . is within what seems to be thyself, but **which is actually God**. Let a man proceed in this way, and, though dull, he will surely become intelligent; though weak, he will surely become resolute and strong. God is Equilibrium, and thou dost live in this great root from which grow all the human actions in the world.

"**The harmony of universal equilibrium, O Candidate, is the universal path which all men, through Right Resolution, finally must find!**"

Man's Third Cycle of Expression – Right Speech

"Right speech, O Candidate, is Man's greatest blessing, yet of all his responsibilities the most dangerous. It is terrifying to contemplate that, as Man has evolved through all the lower kingdoms of existence, unless he uses speech RIGHTLY in his own Human Kingdom, he may wreck his very hope of unfoldment. Contrariwise, if, as a philosopher, he knows the mystery of RIGHT speech, he may lead himself into all the beauty and bright divinity of Wisdom, and help himself onward to enjoy the glittering treasures of Wisdom's creative power.

"In thine instruction upon Right Understanding, thou wert shown the importance of realizing that THAT WHICH THOU DOST NOT UNDERSTAND THOU DOST NOT POSSESS. Thou can'st truly possess that alone which thou dost understand. Until thou dost perceive with thine own understanding, thou art void of knowledge as thou wert before, no matter how much thou may'st believe in any devoted teacher. Emphasis is given to any true seeker to recognize that it is his understanding that sees and hears and finally leads him into knowing (knowledge)—thus thine understanding orders thy life, causes thee to act, and actually rules and reigns in thy life. This is the **first** step, and it is clear to see that all subsequent steps can perforce be only as strong as thy first step. For example, in the second step—**Right Resolution**—thou can'st only resolve as strongly and rightly as thou dost understand rightly. So it is in the third step, **Right Speech**. In

the first two steps—understanding and resolution—Nature still holds her secrets inviolable. Here thou art in the secret place.

"It is only in the third cycle of Man's expression that he is given knowledge of the 'miraculous substance', which is Right Speech. When thou dost speak, the absolute essence of God, the essence of creation, of God's Word within thee, goes out from thee and it enters, so to speak, the great ocean. In this great ocean of speech, all is self-purifying. The great ocean cannot allow any stagnation or impurification of any kind. It can receive only **Truth**, because it is itself **God's Truth**. What is the result? Would that thou wert where I am at this instant, for it is from within the center of Right Speech that I speak to thee. Right Speech is a definite spiritual power, it is an archive of the Spirit. It is as if thou wert in the center of the center of the center of thine own Universe—as thou art. Thou art there because none other can be there; thou art there because thou art the creator of thine own world, and it is necessary, of course, for thee to be there. In the irreducible irreducibility of the inmost center **thou art** the Creator. All is stillness; it is the irreducibility. Thou speakest! Then what happens? The effect is exactly the same as if thou wert to take a tiny pebble and drop it into the center of a pool of water. Thou would'st see the waves go out and out and out, following on, one after the other, until they reached the circumference of thy pool. Thou could'st not stop those waves, for they are propelled by concussion! Similarly with thy speech. Thou may'st regret what thou dost say, and endeavor to recall it, but the more thou dost try to get it back the greater the commotion thou dost make. And, though at first thou can'st not comprehend, with practice thou dost discover that thy speech makes thy world—on the physical, the mental, and the spiritual planes. It is a deep, deep secret!

"If thou **be wise** thou wilt be silent, and thou wilt watch, and thou wilt **feel**, and **then thou wilt know**, because Res-

olution within thee will rise to guard thee. Then **Sincerity** will come to thee and minister to thee in its own silence and its own beauty and its own love, and as thou dost look around in all this chaos of what is called 'life' thou wilt know that the Light of Truth is here and there and everywhere, and that which appears to be is not, and so on. Then the Truth will be in thee, and when the **Truth is in thee** there is no need to tell it, for it speaks for itself, it shines through thee. Then, seeing that thou art in this great undivided ocean of absolute purity, of God's Eternal Ever-Moving Wisdom, thou discover'st that, by **Right Speech**, all good comes unimpeded to thee even from the uttermost parts of the great ocean . . . all things (which thou dost create by thy speech) are added unto thee!

"Candidate, this is a holy secret. To tell the average person who is ill, who is poor, who is unhappy, whose life is disturbed and disharmonized, that it is because of his own speech, would make no sense to him. Yet, it is categorically true! Thou may'st question: 'Does what I said last week affect my life today?' . . . Yea, that is true. Thou can't see that back through the whole lane of thine existence thou hast developed habits of speech, and that these habits literally rule over thee, thou can't begin to understand how thy life is affected by the quality of thy speech—which reflects the quality of thy thought. Many develop habits of exaggeration; many develop habits of hesitation; many have never in their lives said what they mean, for the simple reason that they have not developed the habit of speaking rightly! As thou dost speak, so art thou! Think for a moment, then, how the great majority of people behave as creators of their own world. Generally, human beings are mere chatterboxes. But the silent man, who has learned to 'have no tongue', is wise; he speaks only when he knows that through his speech God's Truth flows from him and through him. He speaks only when what he has to say is true, so that his sound

churns up and generates the pure silence of Universal Intelligence, enlightening those who listen and bringing greater wisdom to himself. Now, O Candidate, thou should'st endeavor always to travel with those who know as much as thou dost know. That is what the wise man does—wherever he travels, recognizing and reverencing, looking in reverence upon every living thing, then he finds that he has become as great, as strong, as potentially wise and capable as the Whole Itself.

"And **thou art That**—as great, as capable, as wise, as beautiful as God is! Why? Because thou art—That. Thou art God! God never speaks, but His story is always being told forth.

Looked at, but cannot be seen—

That is called the **Invisible**.

Listened to, but cannot be heard—

That is called the **Inaudible**.

Grasped at, but cannot be touched—

That is called the **Intangible**.

"These three elude all thine inquiries and hence blend and become one. The only voice that thou should'st know is the Voice of the Logos.

"Listen, then, O Candidate, to thine own Right Speech!"

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The Voice ceased. All was still.

Man's Fourth Cycle of Expression— Right Conduct

"From out the womb of thine own silence, O Candidate, I come to thee! If thou art ready, thou wilt hear—discipline thyself to see reality in appearance; the Thing That Eternally Is within the passing transient symbols of Immortal Truth. Come to know thyself—that is the **microcosmic** idea. Thou canst only come to know thyself, in all within thee and without, as thou dost learn what thy God is—that is the **macrocosmic** idea. The **macrocosmic** idea is perfect, for GOD—THE ALL is perfect. The microcosmic idea is also perfect in its divine potentiality, and thou, O Candidate, art perfect in thine own divinity, if thou obeyest the Perfect Macrocosmic Law within thee. The integrity of a man is measured by his conduct—which should be his expressed knowledge of the Macrocosmic Law—not by his empty profession. Thy conduct, judged by men who are not yet illumined, may seem ludicrous, but thy secret reasons may, in reality, be true and the reflection of the macrocosmic Law (of God) within thee. Thy Right Conduct compels thee to govern thy thought and thy life as if the whole world were to read the one and see the other. Yet, O Candidate, thou must know that no man can rule his life in Right Conduct, unless he first possesses Right Understanding, unless his understanding breaks forth into Right Resolution, unless he comprehends that Right Speech is the creative and organizing power of his life. With these first three steps, in which thou hast already been trained, established in thy con-

sciousness, however, thou art ready to immerse thyself in Right Conduct.

"That which thou dost not understand, however, thou dost not possess; thou can'st truly possess only that which thou dost understand. Hence thy conduct can but be to the degree of thine understanding. Thou see'st that thy 'Conduct' is by nature the birth and outgrowth of thine **Understanding** and **Resolution**, and the right use of the Word (**Speech**), which is the parent of all abiding and unconscious action in thy life. It is also quite clear that thy 'Conduct' is the effect and result of thine own consciousness, and to the degree that thou art **conscious** of the power of the Eternal Lord of Lords, thy 'conduct' is the continuous reflection of God within thee. It was **Right Conduct** (and its divine motivating force in human consciousness) that Laotze, the great Taoist philosopher, was talking about when he said: 'If Tao could be offered to men, there is no one who would not wish to offer it to his prince; if it could be presented to men, there is no one who would not wish to offer it to his parents; if it could be announced to men, there is no one who would not wish to announce it to his brethren; if it could be transmitted to men, there is no one who would not wish to transmit it to his children.' And he added: '**Why, then are you not able to acquire it?** This is the reason—it is that you are not capable of giving it an asylum in the bottom of your heart.'

"Right Conduct, O Candidate, so completely surpasses the general conception of mankind that all that can be said of it is that it is at once the most simple and the only way in which Life enduringly expresses Itself through thyself, the macrocosmic reflected in the microcosmic, where all symbols of Life Itself reside for Thee. Yet it is the most subtle and magic thing that can occupy thy mind.

"To say that Right Conduct is the reflection of God in Man, and ourselves in God, is merely to state a truism—its 'explanation' is not possible.

"At the same time, if thou dost become a silent-minded man, thou wilt not fail to see that, when a man is founded successfully in the three first cycles of his own divine expression (or of God's Expression in and through him), the **fourth** cycle of RIGHT CONDUCT becomes an almost automatic and unblurred reflection of the living, divine, primordial Force of Life, which men call God. God then is seen and known by the wise to be the expression, through Man, of 'ALL THAT THERE IS'. As God is, what God is, Man is in a constant state of becoming! Read, mark, learn—O Candidate—and inwardly digest these words!

"Right Conduct, too, is thy great disciplinarian. Right Conduct sows seeds of thy future greatness—indeed, of thine immortality. No books are so legible and understandable as the lives of men, and thou art writing thy book. Thine own conduct alone deciphers thy character.

"Right Conduct disciplines thee for thy complete unfoldment. As Right Conduct is itself the reward of earlier effort, so it—Right Conduct—demands exactitude. Right Conduct, moreover, is demanded everywhere in Nature, and is often very stern that it may be kind. And thou wilt always be subjected to the discipline of Right Conduct—know it or not. Thou dost see the approximation of Right Conduct, in a macrocosmic way, in the Vegetable Kingdom of which I, the Logos, have already spoken to thee. The nature of the Vegetable Kingdom is sacrifice. Right Conduct, like the bridle in the hands of a good horseman, exercises its influence without, often, appearing to do so, but it is always active. It becomes a support as well as a restraint. Right Conduct often may seem to be cruel, for Man, when still immersed in wayward thinking, objects to discipline as much as a dull axe objects to the grindstone in the hands of an expert workman.

"Now, O Candidate, while thou must recognize thy conduct makes thee what thou art, thou must see that

thy conduct becomes almost entirely unconscious. Thy conduct is built up by many pillars, which are the **habits of thy life**. That being so, Mentalphysics must make it evident to thee as a philosopher that, when thou dost truly begin The Quest, it is quintessentially important that thy conduct (habits) be right. Make a mistake today, it may be as a grain of mustard; but it becomes a permanent habit. So, considering Right Conduct, thou must recognize that there must be no alibiing or the offering of excuses. There must be no hypocrisy. Never mind what another may think. He may think you are a hypocrite, but that does not make you one. 'To thine own self **be true**, and it follows as the night the day, thou can'st not then be false to any man.'

"Right Conduct in thine own individual life is symbolical of the Vegetable Kingdom in the wider Universe, though few are enlightened to see. As in the Vegetable Kingdom, thou dost see the First Sacrifice, so in RIGHT CONDUCT for thyself thou shalt make thine own life a joyful sacrifice for the growth and progress of the whole human race—for the whole can be only what the many parts are. RIGHT CONDUCT, then, O Candidate, must be seen by thee to be the most important of the steps thus far in thine own Pathway of Divinity. RIGHT CONDUCT is itself a condition whose purity is essential for thine own unfoldment.

"Therefore, O Noble Candidate, govern thy life that thy days may be long on the earth, thine earth majestically transmuted into Heaven. Right Conduct within thee is the promise to thee of immortality. Adieu!"

Though the Voice was once more silent, its blessed memories lingered on.

Man's Fifth Cycle of Expression — Right Effort

To recognize and hear the "Logos", my Beloved, we must be serene in our Spirit. We must enter our own silence. We must be humble, childlike, unafraid in our spiritual anticipation, and willing to listen, and, listening, to learn. We, therefore, await the "Voice of the Logos", and this is what we hear:

"Look back into thy memory, O Candidate, reviewing what thou knowest. Thou hast so far been enlightened into the truth that thy Resolution is born out of thine UNDERSTANDING, and how thy Resolution can be right only to the degree of thy right Understanding. Thou hast also been enlightened into the truth that thy SPEECH, the Creative Word, follows Understanding and Resolution, and that, if thy Speech be true, thy life will be true. Thou hast further been enlightened into the truth that thy CONDUCT (Man's Fourth Cycle of Expression) is born out of these three, and how Conduct is the beginning point of all action which culminates in the manifestation of thine ideas. Today I speak with thee upon thine own RIGHT EFFORT, thy magic key which opens what will become to thee the unimaginable bounties of the Eternal riches of Thy life.

"Listen, then, as I shall counsel thee upon thine own Right Effort.

"Thy Right Effort makes thee the Creator of thy good, keeping thee in concord with Eternal Law. Thy Right

Effort should be seen to be the scepter of Justice in thy life, and he who knows Right Effort has for his constant companions, not only Justice, but Wisdom, Truth and Love—the four gates of the City of God's eternal habitation in Man. Thy Right Effort is, self-evidently, Truth shining through thee—thus it is seen that Man makes Truth great, and not necessarily Truth that makes Man great. Thou dost see the difference? . . . Man makes Truth great, but how great Truth makes Man! Thy Right Effort brings Wisdom to thee as thy teacher—and to the wise man a single day of Wisdom is worth more than the lifetime of the fool.

"Thou see'st, therefore, that the REVERSE OF RIGHT EFFORT is the author of all evil (and there exists no other evil than what thou dost either do or suffer, and thou art equally the author of both).

"Contemplate, then, RIGHT EFFORT. Indeed, beware! See that thou hast the right meaning of the word! It is not hope, it is not mere endeavor; it is Effort—the energy used and expended—that magic key that opens up the glorious bounties of God's riches; and nothing else can. **Right Effort** is thy great highway to Heaven. Right Effort of the soul; the four gates which give thee entry, as I have told thee, to the City of God being Truth, Wisdom, Love and Justice. **Truth**—Truth is the object of thine understanding, as good is of thy will. The understanding—thine own understanding—can no more be delighted with a lie than thy will can choose an apparent evil.

"**Wisdom**—Thy call from the Father of Life. Infinite is the value of wisdom . . . Wisdom, greater in value than rubies! It is the highest achievement of Man to become wise.

"**Love** constantly asks of thee, seeks that which is highest in thee, knocks at the door of thy higher self, finally, finding thee, is ever faithful to what she finds in thee.

“**Justice**—who can speak of Justice? Justice is like the north star, which is fixed, and all the rest revolve about it.

Where everything is good nothing can be unjust, Justice being inseparable from goodness and love. Thou dost learn in Mentalphysics that ALL IS GOD. All is God! Man is not only a part of God, but, when he disturbs not God's Law (which is inherent in his own being)—which means **Right Effort**—in all his thought, feeling and action—he is and remains what God is: Man is God in Human Form.

God IS Love! And thou?—thou, too, art love; but only when, as God, thou dost rank thine effort above the prize. Thy **RIGHT EFFORT** is Thy love in action. Thou can'st quite clearly see that in “**Right Effort**” (thy fifth step)—if the four previous steps be right—thou art particularly fortunate. In every voluntary exertion of strength, in every strenuous exertion to accomplish an object, in every grand endeavor, thou dost reap thy reward in spiritual progress; for the simple reason that thine **Effort Is Right**, and there is no evil nor weakness in thy will as a consequence. Will and Effort are always in partnership. No one is a slave whose will is free. No one whose effort is **right** is ever alone. Wisdom wins a man as her ardent disciple through **his own effort**, or not at all, but when Wisdom propels thine **effort**, all things are possible to thee.

“**TRUTH**, moreover, DEMANDS from thee right effort before she reveals her jewels. Those who are insincere, or those whose motives are mediocre and **without Right Effort**, will follow after tangible things and substitutes for Truth, allowing mere tangible things to outweigh their love of intangible Truth. Whatever the will of a man, so his **effort**, and the effect of **effort** becomes overruling and despotic in his life. **How vital, then, O Candidate, that thine own Effort be RIGHT, as it will be if thou art grounded rightly in the four preceding steps!**”

My Beloved, let us rest. What seems to come, as we say, from nowhere, is greater than what ordinarily comes within us when we sit down to think. Let us each feel now that we are real; that we are very near, indeed, to the Reality. And the Voice continues:

"A man's effort, much more than his deed, is the measure of that man, for effort is divine, and if he fails a million times yet sustains his **effort**, **success** must finally come to him. The sage wisely disregards results—what rules his calm grandeur of Spirit is the knowledge that his **Effort Is Always Right**.

"Thy power, thine energy, thy growth come from the steady striving of thy will, thy conflict with difficulty, which is called **Effort**. Easy work never makes a robust mind nor gives a man a consciousness of his own power, nor trains him to endurance and perseverance, nor steadies his force of will. According to thy capacity for **Right Effort** dost thou prepare thyself for another continually higher state of being.

"**Right Effort** is not merely Man's grand instrument by which the earth is overspread with fruitfulness and beauty, the ocean brought into useful domination, the air made to submit to Man's imagination, and the secrets of God uncovered everywhere for Man's comfort and well-being. **Right Effort** has a far higher function. It gives force to Man's will; it moulds him in efficiency, courage, gives him capacity for endurance and persevering devotion to all the work of his heart, mind and hands. Ease, rest and peace owe their delights to **Right Effort**, and no toil is so hard as the rest of that man who has nothing to test and quicken his powers.

"Naught can bring thee peace but **Right Effort**. . . . And now, O Candidate, think on these things. Thou art what thine effort makes thee—thine alone the responsibility. Adieu! Yea, think on these things."

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The Voice ceased. We emerged triumphant from our own silence.

Man's Sixth Cycle of Expression — Right Living

"Yes, O Candidate, seek after Wisdom," says the Voice. Be thou a man of virtue, judgment, and prudence; then Wisdom will instruct thee, and surely Wisdom is needed on thine earth today.

"Looking into Nature, into all the Kingdoms into which thou hast already been instructed, thou see'st naught but order, but on thine earth, as thou dost look into the lives of human beings and of nations, the truth of Universal Order and all that it means is largely obscured. Men cry out in their disorder, decrying the lack of order. Why is this so? Simply because of Man's ignorance of The Law—the Eternal Way of God, the Absolute Way of All That There Is. Order in Law, O Candidate, is RIGHT LIVING, upon which I would today offer thee counsel. In Mentalphysics thou hast learned that God is ALL, and that God is everywhere. Though thou canst not define, in thine heart thou dost know that 'All is full of God, and that God is everywhere;' also that ORDER IS THE BASIS OF GOD'S WORKS. Turn thine eyes into the Universe without, and thy heart tells thee that this is so. Turn thine eyes into the Human Kingdom, and it seems that this Law is not the same. Among all the nations it is so. There is so much chaos, disorder, discontent, disharmony, and disbalance in the Human Kingdom that it would seem that Life in the Human Kingdom is different from Life in all other Kingdoms that thou dost come to know. Of course, thou knowest differently. Thou dost know that just as there is Order in all other kingdoms, and just as

Order proceeds by its own means of Order, so Life in the Human Kingdom—among all peoples and nations—proceeds by the same means of Order, though most men do not recognize it. In short, thou dost know that whatever principle is discoverable in the Macrocosm applies in the same manner to the Microcosm. It is the one ultimate LAW. So far I have instructed thee into the Order of Life from the angle of the Seven Kingdoms leading to the finality of The Absolute, and also, reviewing thine own Life, discovering the same Order in what is known as the Noble Eightfold Pathway of Enlightenment, composed of definite steps.

“Now, O Candidate, what I would emphasize for thee today (as thou wilt see) is THE LAW OF LIFE, no matter in what kingdom or phase of Life’s expression—identical in the Microcosm, Man’s life and his whole affairs, as in the great Macrocosm, or God’s works.

“I desire to speak to thee of **Law**, whether it be **Law** as relating to what thou dost know of the outer Universe or whether it be **Law** as relating to Man’s concerns and activities in his own Life. In the consideration of ‘**Right Living**,’ it is quite easy for thee to see that **Right Living develops true regeneration, because it leads thee to right consciousness (which is Christ Consciousness). Right living is Man’s true salvation and finally assures Man true spiritual sovereignty.** Right Living—which merely means **LIVING BY LAW**—enables Man to pass all boundaries of negation and darkness and death, and to emerge into a consciousness of Life and Truth, resurrection and eternal holiness, immortality and peace profound—in short, God’s Life in Man. But the Human Kingdom today is so charged with potentialities equally in the direction of destruction and perhaps annihilation as in the direction of universal peace, abundance, prosperity, brotherly love, and the Brotherhood of Man. It will depend upon whether individuals and nations obey or disobey **Law**, either, as some would have it, the **law of Man** through governments, or the **LAW OF GOD THROUGH RIGHT LIVING.**

"Almost everywhere on the earth today thou dost hear men and women speak, on the one side, in dire fear and foreboding, and, on the other side, with extreme hopefulness, according to the point of view of the effect of atomic power unleashed throughout the earth. Many rightly declare that atomic power will not bring peace to mankind; many declare that benefits will accrue in the economic life of mankind in an era of Universal Peace and the abolition of war. This subject is uppermost in the minds of all thinking people in all nations.

"Principal nations on thine earth, who now stand in opposition to one another, are able to produce atomic bombs, and there is no known reliable defense against them. Moreover, nations will not agree to international control of atomic power. No nation will willingly grant to other nations complete freedom of industrial and military investigation, and all nations are endeavoring to prevent any international body from inspecting and supervising their progress in the advancement of atomic power.

"But, O Candidate, the only way that peace can come permanently among mankind is through a complete understanding of **Right Living**. Right Living means **living by law**. Peace can come among men and nations only **by law**, not by confused discussions and vain promises. The quicker people like thyself, accepting thy responsibility of the custodianship of the human race, believing that thou art elected to make thine earth a better place upon which to live, understand this the better for the world. World peace, O Candidate, which mankind must institute or else suffer annihilation, can only come by **world government by law**.

"And thine own objective must be peace through Law. All other supposed 'security' is mere delusion. Thou hast learned in Mentalphysics that **ALL THAT THERE IS** is potentially within thyself. That is Man's immortal hope, his final Truth! Through thine inner vision, therefore, thou art able to comprehend that thy whole expression has been

through all the kingdoms. To the uninitiated this is not easy to comprehend. Right Living is Peace—Peace is Right Living! Life seems to be so different from what it is. Hence the reason so many human beings know so little and achieve so little. Their lives are hemmed in and around with appearances, and realities are always far away. Most people are so unfamiliar with their own powers that they doubt that government of human beings, by human beings, for human beings, is possible. But thou as an enlightened person dost know that this is the only solution to Man's complete well-being. To live in the company of fools is always painful, even if there be among them (as often there is, in all sovereign nation-states) great power of intellectual exposition of appearances, whereas to keep company with the wise is to dwell with reality and drink continually of Life's living waters.

"Happy is the rising of the Awakened! Happy is the devotion of those who live in peace! As thou dost desire RIGHT LIVING, so must thou live in peace. Seek, then, alone the company of the Awakened, O Candidate, that Wisdom may lead thee, and thy soul shall rejoice! Adieu!"

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The Voice ceased. We rest together in the Great Peace. My Beloved, where is the thinking man who does not desire peace? Yea, RIGHT LIVING IS PEACE.

Man's Seventh Cycle of Expression — Right Meditation

"All true aspirants to Wisdom," the Voice begins, "recognize that what thou dost call meditation is a transcending mystery, a vital way, a holy secret; for 'meditation' links Man consciously to God and ushers him into understanding of all that is God-given. Meditation is thy gateway to Heaven. Thou dost know that all students of ancient philosophy at once recognize Meditation as the final connecting link between the exoteric and the esoteric man. Meditation is thy Noble Science, learning which thou wilt gradually teach thyself to forsake the mundane world and enter Heaven, thy physical nature becoming spiritual, thy humanity reaching Divinity.

"Now, listen, O Candidate, to the way. Anyone who allows his life to be ordered by the practice of meditation knows that at the commencement of his practice it is certainly necessary to concentrate the mind. This is thy first step; and it is not easy. Though thou must commence the meditation triumph by the concentration of thy mind upon the subject to be meditated upon, the effect of stilling thine own mental apparatus brings thee to a grand **spiritual realization** as distant and different from thine own 'close and continued thought' as can possibly be imagined. Yet thou canst not 'explain' meditation.

"Thou mayst explain or describe **concentration**, for it is a definite, rounded action of thy conscious mind: but meditation becomes a process of thy soul rather than of thy mind, and this is beyond all discussion.

"Anyone who has had experience in true meditation can naturally generalize. He knows that meditation exalts the mind above its natural tone. Meditation fires the imagination and exalts ideas. It introduces into consciousness refined and sublime conceptions. Meditation seems to impel the meditator to spiritually annihilate space and intellectuality, and reach eternity. During meditation the soul tastes pure delight. During meditation thou dost literally hear the voice of the soul singing in the language of the Eternal Spirit, whose essence thou dost become. When thou dost emerge from concentration into MEDITATION, only the noblest and loftiest ideas can contact thee, and thou dost feel the very intentions and being of truth.

"As meditation is the life of the soul, so thine **activities** (all that is thy life) are the self-impelling, self-sustaining birth and life of meditation. He who meditates regularly must perforce develop greater strength and purpose in what he **does** in life. This fact is not generally understood. Meditation is the basis of life's success, whether thou dost desire to be a saint or a criminal, and thy best work—which means doing the Will of God—is the natural corollary and outcome of meditation.

"Meditation teaches thee that 'thought is primary, the **thing** is secondary. Ideas are **factual**, objects are inferential.' There cannot be any knowledge of external objects until thy mind reveals the perception of them to itself. When this takes place thou knowest that the world of things is the reflection of thine own inner world. All objects are subsequent, and meditation alone enables thee to reach the Spirit through whose movement and out of which all things proceed into living expression. Thou mayst, quite authoritatively, attack any subject with thy conscious **intellect** and FAIL; but when thou goest into meditation upon the same subject, thou dost project thyself into the inner vibratory energy of the Divine Spirit, and by this means attract all the ideas and things necessary to bring the subject into manifestation—yet thou mayst,

when in meditation, be unaware in consciousness that the revelation has come to thee.

"This, O Candidate, is the greatest of all Life's secrets, and will always remain so.

"Read, mark, learn, O Candidate, and inwardly digest.

"Meditation leads thee into thine own inner side of Life. All great religions have always claimed to have an inner side. This **inner side** has always been revealed as a priceless treasure only to a select few; all men are not at the same level of evolution, O Candidate, so that it were useless to intellectually give to them the same religious teaching. This fact has always been acknowledged: That which would help the intellectual man would be entirely unintelligible to the stupid, while that simple intellectual teaching necessary to the 'young soul' would be crude and boring to the philosopher. While this is clear to thee in regard to the intellectual understanding of religion, the great teachers of all ages have declared that there exists **one single esoteric 'secret'** which will enable **all men**, irrespective of what they may know or may not know intellectually, to develop themselves spiritually on the inner side, **esoterically**, to the highest point, so that in their **outer** or **exoteric** life they may express the highest that they are evolutionarily developed to express.

"And that, of course, is the ultimate aim and end of Man's existence—finally to express GOD. . . . By thy works alone art thou known and remembered.

"Give ear to this holy hidden truth of meditation, O Candidate.

"As a student of these mysteries in Mentalphysics, thou art in some degree aware of the power and beauty of meditation. What thou must seek is how to meditate, how constantly to keep thyself consciously in God's Temple day and night.

"Jesus said: 'The kingdom of heaven is like a treasure buried in a field, which someone found and buried it again, and rejoicing in his find went home and sold everything that he had and bought that field.' (Matt. 13:44.) Seek

thou this treasure buried within the field of thy life, O Candidate, for as thou dost seek alone shalt thou find. Be diligent in meditation! Incline thyself much to Thy Silence."

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The Voice ceased, yet its cadence lingers in our hearts.

Man's Eighth Cycle of Expression: — Right Rapture

"If thou would'st learn, O Candidate, give unto me the ear of thine heart. Thou hast been instructed in the 'Structure of the Universe', having traced step by step the manner in which the Almighty Creator creates and sustains His ineffable Universe, dividing the great plan of God into the seven evolving kingdoms. Commencing with the Ethereal Kingdom, thou wert taken through them one by one up to the last, the Celestial Kingdom. Thou did'st see how the Creator's plan is everlasting in its order, unswerving in its purpose, absolute in its essence.

"Coming into 'Your Only Pathway to Divinity', thou wert instructed that as Man is the **microcosm** orderly embodied in God's macrocosm, Man is endowed by his nature and is connected by his life in this same divine plan. **Man** is everlasting in the order of his life, unswerving in his divine nature, absolute in his essence in God. Man is of God, in God, and therefore is the quality and nature of God in absolute essentiality. This is thine own law in Life, Itself.

"Thou hast traced the seven steps of Man's established ladder or pathway of behavior and expression in evolution. From very ancient times, as thou dost know, the sages have preserved the secret, sacred knowledge of **God's Way**, which is called by different names, according to the formulae of the particular philosophy or religion under review. But all ancient religions have declared and taught that, just as God's Way in the creation and

sustenance of the Universe is immovable and eternal, so there is a precisely immovable and eternal pathway which Man must finally climb so that he inevitably must unfold into God's wisdom and nature. First, there is **God's Way in the Universe**; second, there is **Man's pathway or pattern in God's Way**.

"Thou dost also see that as there are seven distinct kingdoms in God's Way, so there are seven steps in Man's pathway—the seven kingdoms culminate in the Celestial Kingdom, and the seven steps culminate in Right Meditation, which thou did'st consider a week ago, and which is the gateway to '**Right Rapture---Man's Final Cycle of Expression**,' which will engage thine attention today. Revive in thy memory, O Candidate, the beauty of this only pathway to divinity: Right **Understanding**, Right **Resolution**, Right **Speech**, Right **Conduct**, Right **Effort**, Right **Living**, Right **Meditation**, and Right **Rapture**, the latter being Christ Consciousness. Having once enlightened thyself into the eternal Cosmic order of God's Way, thou hast all that is necessary to ascend the scale of true understanding. Thou should'st notice at once that the pathway begins with Man's first glimmer of consciousness—divine light within him, which is the seed of his consciousness; and leads him on gradually, painfully, laboriously into complete COSMIC Consciousness, GOD Consciousness, CHRIST Consciousness . . . complete knowledge in Omnipresence, Omnipotence, Omniscience. This, O Candidate, is Right Rapture!

"As a student of Mentalphysics, thou art learning the secrets of Life in both the exterior and the interior Universe. Thou hast begun thy journey to a sublime understanding of God's eternal principles. Thou knowest that every law thou dost discover on thine earth or in the outer world exists in the unseen or inner world. Thou knowest that what exists in the material creation is the exact reflection of what exists in the spiritual world. This is the basic truth underlying all knowledge of God's visible and invisible kingdoms. Without such knowledge

thou art driven along willy-nilly through mere existence, not able to even reason, much less to come to truly KNOW. Indeed, the greatest obstacle in the way of men realizing the Truth is the erroneous conception of such terms as 'spirit' and 'matter,' of 'life' and 'death'. Once thou dost realize the fact that the nature of the Spirit is embodied in the life of the thing manifested, thou art ready to begin thy search for God—until then all is vain. Men generally claim that they have made great progress; no one can dispute that fact. But, in reality, mankind generally is not less idolatrous today than were the people of whom the Old Testament speaks, even though in what are called enlightened communities idols of wood and stone are no longer erected. There are, however, other idols, much more dear to the hearts of great masses of people than the learning of God's Eternal Way—greed, money, fame, pride, success and so on—and as many sacrifices to these idols are made as in ancient days to other idols. That is due alone to Man's ignorance of Law. No matter how glitteringly ignorance is bedecked, it is still ignorance; ignorance is the only enemy of the human race. Freedom is the goal of mankind, but an ignorant man is never free. He is the only person who is not free. Yet freedom is the only unoriginated birthright of Man. The only freedom which deserves the name is that of pursuing thine own good, in thine own way, so long as thou dost not attempt to deprive others of theirs, or impede their efforts to obtain it. Where there is a desire in the human heart to obtain knowledge of the inner way of Life which is of God, so surely will that man be safely led upon the path of knowledge. But a man is a danger to himself and to others who remains in ignorance; it is knowledge alone, and a knowledge alone of God's Way, that makes a man free—it is the TRUTH . . . that which men call Truth, the Law of God, the Wisdom, the Light, the Nature, the Intelligence, the Essence, of God . . . it is that, the Truth, that makes a man free, nothing else. Up to that time a man is in bondage. This, O Candidate,

is Man's only hell. Such a man, bereft of the grandeur of the beauty of the knowledge of his own true being in God, bereft of the truth that he is actually God in Human Form, can know naught of Right Rapture, which is freedom.

"Knowledge is essential to freedom. The cry of thy soul is for freedom above all else. Though born in chains, Man is created free. Knowledge, not possessions, begets freedom in men, and nations are strong, not as they are cultured and possess great wealth, but as they are free. Thy freedom, O candidate, is alone thine-unoriginated birthright. This is Right **Rapture!** Having come through all the various steps in thine upward way, it will be for thee today to allow the scales to drop from thine eyes to see what Right Rapture is, and, by the goodness of Wisdom, of which none are worthy, to see that thou knowest Right Rapture now, that thou art in Heaven now, that thou art eternal now . . . and if thou be that fortunate without ceasing reverently give thanks. As thou dost approach '**Right Rapture,**' thou dost truly approach the Throne. Thou must walk in humility. Then thou may'st recognize thine own divinity, raised in consciousness to the glory of the Hierarchal Beings of Wisdom and of Light who hold the Cosmos in its eternal balance.

"Ponder these truths, O Candidate. Peace be unto thee!"

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The Voice again ceased. We were still in silence, Heaven very near.

(3)

"THE ETERNAL CREATIVE WORD"

THE SEVEN MAGIC WORDS

JOY—The Urge of Life	"The First Word"
GRATITUDE—The Compensation of Life	"The Second Word"
REVERENCE—The Order of Life	"The Third Word"
BREATH—The Mystery of Life	"The Fourth Word"
SOUND—The Source of Life	"The Fifth Word"
LIGHT—The Perfection of Life	"The Sixth Word"
SILENCE—The Pure Gold of Life	"The Seventh Word"

First Creative Word — Joy: The Urge of Life

And now, let us prepare ourselves, in the silence of our very souls, to listen to the "Voice." To hear you must be still, . . . quiet and calm within, . . . hushed, soundless, silently solemn in your heart. To hear you must patiently hearken for the measured melody of your Spirit, the enchanting full-toned rhythm of your own soul's music—mellow, harmonious in its whisper, silent in its inspiring symphony. Let us, then, together hear the "Voice":

"Yea, O Candidate, thou must be still if thou would'st hear in this voice the hidden harmony of thine own soul. Today thou wilt be taken on another spiritual journey. Thou hast so far been taken into all the Seven Kingdoms—from the Ethereal Kingdom (the great Beginning which is the first cycle of God's expression in the Universe), far on to the Celestial Kingdom (God's seventh cycle of expression, in which thou did'st see how thou may'st become the First Custodian of Man's divinity, up and into what men call Heaven). Then thou wert taken, on a long journey called thine 'ONLY PATHWAY TO DIVINITY' actually into the Heaven of thine own recognition. Today thou art to be introduced into the 'Eternal Creative Word,' seven magic words which form a spiritual wand of creation in thine hand. JOY is thy first word. JOY is the Urge of Life within thee. JOY is seen at once to be inherent to Life Itself. Upon Joy are dependent all the forces which bring Life into manifestation. Thou hast but to think a

moment to realize that only in the great magnet of 'JOY' can Life's forces be joined in her rhythm for the purpose and end of creation. 'Joy' to the uninitiated may appear to be a very commonplace idea, but, strange as it may seem, few human beings really know joy in the sense that it is in essence wholly creative.

"True joy, O Candidate, is that force which starts the rhythmic motion in the secret waters upon which all Life's essences come forth into expression. Joy propels the fluids of Life. When Joy is established in thy mind, its nature to thee is precisely what the sun is to the earth. And joy is hidden everywhere in Life, as the fragrance of the rose is hidden in the rose. Joy is a lamp whose flame thou should'st fan, for in this way thou may'st learn the hidden truth of immortality. Joy is the first messenger of Life from the inner to the outer, and obviously the messenger from the silence. If thou wilt study even cursorily, thou dost see that Joy is so intense as a human emotion as to be Life's healer. Out of Joy come Peace and Strength, Imagination and Hope, Energy and Action. What thou dost now hear is not at all theoretical or impractical, for everyone surely knows the effect of Joy in the mind, and what thy mind, so thy life. Joy tunes thy soul to God's eternal harmonies. Where Joy is there can never be discord, and thus Joy paves the way in thy life for a perfect reflection of God's wisdom and love in thy consciousness, each of these being divisible into many divine qualities. When thou knowest Joy so that thy life becomes established in Joy, thou knowest what Peace is, and Compassion, and Charity, Beauty and Light, Hope and Abounding Love. As a philosopher, thou art aware that I speak not of the Joy that comes from without, which is mere pleasure and must be ephemeral, but of the Joy that, like a flower, has its roots in thy very soul. Its impelling force is within thee. It reflects itself through thy life as light, like a sunbeam between two clouds. 'Joy has but one purpose—it is the everlasting **urge**, whose action, when recognized, impels thee to higher and holier ex-

pression. A great philosopher on thine earth once said of Joy that it is 'the mainspring in the whole of endless nature's calm rotation, moving the dazzling wheels that roll in the great timepiece of creation'.

"But what must inevitably be learned by thee as an aspirant is that Joy is not only an indefatigable worker within thee at all times, but is thine inspiration. Joy causes Hope to rise eternal. Joy causes Courage to reach her very zenith. Joy is the herald of all Love's ministers. Joy kindles every lamp of Man's divinity, and finally leads him to the place where Wisdom lives. Yet Joy is known to thee only to the degree that thy Spirit soars beyond mere mundanity. For while Joy is eternally a factor inherent within thee, it feeds upon the nourishment thou must give unto it; so intense is its fire that thou must take care constantly to fan its holy flame; else it may atrophy. Hence it is that constant scrutiny is necessary; the cultivation of Joy, the great flywheel which sustains and balances Life's eternal machine, its initial duty. **To be happy** is thy duty, for the reason that there can be no true contact with Wisdom unless thou dost know Joy. **Thou can'st only know God to the degree that thou knowest Joy, and when thou dost become Joy, so that thy whole being is all-pervading in Joy, thou dost renew thy life in God.** Surely it is easy to see this truth, for even on the physical plane of thine existence thou knowest how Joy renews thee in inward processes that make for perfect health. Watch a person filled with Joy and compare him with a person steeped in grief, and at once thou wilt see my meaning. Mentally thy mind is renewed in Joy, for Joy makes thee glad and rids thy consciousness of all darkness, negation and inertia, transforming thee by the renewing of thy mind.

"Yea, be happy, O Candidate! Seek ever to be happy, and wheresoe'er thou goest, sow the seed of Joy in human hearts. Joy that cometh from within thee is as the fragrance of the rose on the tree—it is self-existent. Know Joy, therefore, both in thy thought and in thy word.

The Voice ceased, and we were left again in our own silence to contemplate its wisdom.

Second Creative Word — Gratitude: The Compensation of Life

"Yea, consult thy heart, O Candidate, if thou would'st thine own holy secret reveal!—and rest ever in patience. Thou hast already been instructed that Joy is the force that sustains the whole Universe, and only those who know Joy constantly can possibly know Gratitude. And as Life Itself is action (by that I mean that thy life can only be measured by what thou doest), thou must discern that Joy and Gratitude are the essence of the LAW of Life, propelling thee into Life's purpose, which thou dost call the Will of God. Therefore, without these two **roots** of LAW established in thy consciousness and working in thine own life, thou can'st never perfectly do God's Will. Gratitude, then, can be seen to be a principle of the Great Unity. This principle of the Great Unity (GOD) is in Man's soul . . . (Man is God in Human Form) . . . making its contact in literature, art, science, engineering, religion, everything that Man can think, feel, and do. The more joyful thou art in thine action (what Thou doest), the more grateful dost thou become because thou art blessed to do it, the nearer thou dost rise to thine own divine estate, and grow to become what thou truly art—God in Human Form.

"Gratitude, O Candidate, is the seed of thine own Divinity. Few human beings know that when they render thanks to Life Itself, to God, Life's throbbing heart beats faster in their behalf to start Its blessing on Its way to them, compensating their life in abundance, beauty and

light. This is the WAY of God, and the ancient sages knew that, without Gratitude, a man is utterly ignorant of The Way—of God's Way; he cannot know the Truth; consequently, he cannot be free.

"To understand Cosmic Freedom, thou must understand Cosmic Love. In understanding Cosmic Love, thou dost surrender thyself to Gratitude. When Man learns Gratitude, his earth will be transmuted into Heaven. It is the test of thy Gratitude that thou always give thanks when things 'go wrong.' The wise man's creed of Gratitude never allows him to count sublime things as commonplace, nor reckon as losses and disappointments the discipline which brings him incorruptible treasure. . . . Understanding Gratitude, thou dost prepare thyself for reverence. If thou art grateful for thy power to be grateful, then the Infinity of Life shows thee that thou art immortal now. Nothing can be so ennobling as Gratitude, for when thou dost give thanks thou art happy and bring Joy to others.

"Just as today thou dost welcome the rain, tomorrow thou see'st increased glory in thy garden—this is the Law of Gratitude in thy life.

"Gratitude, O Candidate, to all wise men, is the compensation of Life, **that which actually keeps everything in the Universe in Life's balance and rhythm and poise and power.** Without **Gratitude**, the soul's crowning virtue, thou art literally devoid of true knowledge, even a knowledge of what thine own body is; and, in thine ignorance, thou art consequently helpless against every evil wind that blows upon thee. Whereas when thou knowest Gratitude, thou openest continually the floodgates of love through which Life's living stream flows, and upon whose bosom comes to thee the hidden elixir which causes thine own cup to flow over.

"As I have said, few know that when they render thanks to Life Itself, to God, **Life's throbbing heart** beats faster in their behalf to start its blessing on its way to them,

compensating their life in abundance, beauty and light. This is the WAY of God. Without **Gratitude**, a man is utterly ignorant of The Way. Very few people would understand even these words: **'Life's throbbing heart beats faster in our behalf to start its blessing on its way to us,'** and so on.

"But thou, as an aspirant to Wisdom, knowest that what I am talking about is not merely an academic hypothesis, or a toy of philosophy—thou knowest that it is the LAW of Life! Gratitude is a living force! Its effect is universal! When thou dost feel and express Gratitude, and practice gratefully, the whole of the subtle forces of the Universe are set into motion immediately to reward thee on the highest plane of thine existence—in thy soul, in thy mind, in thy heart; and whatever that subtle force is, it comes to thee and passes out from thee in ever-increasing magnitude and strength, so that thy life in thine own consciousness is immeasurably blessed, and thine own life-activity, in all its phases, blesses all whom thou dost meet. And then, as a result, impellingly, as the one result, as a corollary of God's Law, thou art perforce blessed fourfold to the degree that the Light passes through thee to others. It is, however—though a practical LAW of Life (as all God's Laws are practical)—something that thou must learn for thyself.

"This force and substance—Substance is the word that I would emphasize—of GRATITUDE, nonetheless, is the Cosmic force that compensates all Life in the Universe. It is the governors of a gas engine. It is the essence that keeps all things moving in that motion of God's Law that is eternal—it is essentially Godlike. It is conceivable, of course, that thou may'st learn Gratitude without knowing much about God, or recognizing that Gratitude is of the very nature of God. But it is only through true religious training that a man can come to know, and be able to use Gratitude.

"Now, what does Gratitude do? First, Gratitude seems

to come from within thee—never from without: it occurs as a feeling. As thou dost rest in the feeling of Gratitude, this feeling increases until it becomes completely universal to thee as a feeling. Thou art not conscious of any other feeling. It is overwhelming. It is overpowering. Everything is submerged in it. At such times, thou art Gratitude in operation! Thou dost meet thy friend: thou art happy to meet him: as he cometh to thee, a feeling begins, it intensifies itself, it expands itself, and at the moment of the meeting both thou and thy friend are **Gratitude**.

"Thus dost thou see Gratitude to be a strong, inward, living force of Life Itself! Cultivate Gratitude unceasingly, O Candidate! Never forget to give thanks to Thy God! Ponder these things in thine heart! Adieu!"

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The Voice became silent. We were left in reverie, silently to contemplate one of Life's greatest virtues.

Third Creative Word — Reverence: The Order of Life

We are wise if we train ourselves to listen to this Voice. To do so, we must learn stillness, and know how to "feel after Him, if haply we may find him." We must know the music, the harmony, the consonance of our own soul, the heavenly rhythm of our own Spirit. Let us, then, together enter the grand orchestral silence of God's Spirit within us.

"To know Reverence, O Candidate," we hear the "Logos" whispering to us, "thou must have come into the great peace and be able to feel Life's order, for Reverence is the symmetry of the Universe. **Reverence** is the holy motivating principle of Order.

"**Reverence** in the heart of thee dedicates all thine action to the one great Law of God. **Reverence** hallows thy consciousness, so that thou can'st hear Love's voice everywhere beckoning to thee, and, though the way be hard and long, Love's voice sings thee into the order of God's Way. **Reverence** is the foundation of love, and love is the center of all order everywhere. **Reverence** is the magic custodian that keeps thee within the hallowed limits of Life's order, and enshrouds thee in comforts and virtues not known beyond it.

"**Reverence** within thine heart is Wisdom's eternal emissary. Without reverence, Wisdom is not recognized by thee, for Wisdom, shining eternally through all the works of God, ever goes forth to make her dwelling place among

the children of men, but findeth not without Reverence to guide her.

"Be thou reverent, O Candidate, for only a reverent man can know that it is reverence for God and God's Law that stirs up within him irrepressible desires to know Life's secrets, and that, through the JOY he feels in being a part of Life, and the GRATITUDE that ever follows lowly accomplishment, REVERENCE leads him to every-expanding Wisdom. Be reverent, for REVERENCE enables thee to peer beyond all the chaos of things as they appear to the perfect noble order which is God's First Law. And through Reverence thou see'st thyself established in that noble order of God which assures for thee health of the body, sanity and power of the mind, repose and security of the soul.

"If thou art not of a reverent spirit, there can be no meaning for thee of the good order of the Universe . . . thou wilt be wrong in thy judgments, never conscientious in thine actions, loose with the words thou dost use, inconsiderate of other people, and ignorant of the good things that lie about thee and within thee.

"When thou see'st in all other men, and in everything that lives, the order of God's Eternal Universe, then shall Reverence have come to the universal divine heart in thee, transforming thine uncertain home of earth into God's Eternal Heaven, adding all divine things unto thee and causing to disappear every phase of suffering and discontent . . . then thou shalt have become reborn into thine own divinity, and Heaven shall have come down unto thee. Whatever else thou dost fail to learn, learn ever humbly and with abiding Gratitude in thine heart to stand in reverence, submerging thyself into the alchemy of God's Life, as the dewdrop loses itself in the ocean.

"The art of knowing order, O Candidate, is never to see disorder!

"Ponder these truths in thine heart, O Candidate . . . peace be unto thee!"

The Voice ceased. As for us, we were left breathless in adoration.

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My Beloved, the only language we have to portray God is our reverence and our silence. If through a single day all men would stand in reverence, in their own silence contemplating every living thing in reverence, all human misery and woe would pass away completely before such divine light as such an attitude would inevitably create. That would mean that Man would have found God's presence in the only place it is available to him, in the light of his own mind and in the love of his own heart—God's order within him.

"Look to **this** day, for yesterday is already a dream, and tomorrow is only a vision; but today well lived makes every yesterday a dream of happiness and every tomorrow a vision of hope."

I feel quite sincerely, however, that we in Mentalphysics should not need to be exhorted to Reverence, for every one of us knows that the more we grow to know, the only thing we come to know is how little we know; and because of the constantly outpressing divine nature of the Universe itself upon our consciousness, we perforce must stand in Reverence before the entirely unknowable but ever usable Wisdom of God.

Then, again, we in Mentalphysics know in the deeps of our souls, and also in our minds, that **God is All**, that **God is Everywhere**, that **There is Nothing But God**, and that **Man Is God in the Form in which he now finds himself**. We are in God and God is in us, and there is not one possible single pin-point of vacuum between that

which seems to be us and what seems to be God. Whether we know it in the true and the real sense that we are GOD IN ACTION is, however, quite a different matter. But I am quite sure that you will all agree with me that we are able intellectually to realize those transcending truths, and at certain rare intuitive moments an automatic gratitude rises within you because you recognize that you know more than you used to know. On the other hand, this feeling compels you in reverence to see how little you know, how infinite is that which can be known, and how infinitesimal is that which you have already come to know! When engaging in self-analysis of that nature, there is something within you, is there not, that causes you indomitably to feel that you have the capacity within you to know even all that can be known. Many times—as a matter of fact, I think **always**—when we become conscious of true knowledge within us pertaining to some great realization, we always feel that we know more than we know. We certainly feel that we know more than we have learned. The point that I am trying to make us see, and it is clear to see, is that the knowledge is within us, the realization is within us, the feeling, the Truth, the being of all is within us; and it is **within us that we feel it**.

I do not know whether we should hold our thoughts today more upon Reverence as such, or to what the feeling of Reverence engenders within us and to the action that is its natural outcome. It seems to me that the latter may be more profitable, but I can dismiss it in just a few words, because the more we feel Reverence for any one thing whatsoever, or any number of things, or for the whole Universe so far as we understand it, the more we see in all of God's Universe **transcendental order**—all is in its place. This is the Will of God, and we exist to **do that Will**.

Fourth Creative Word — Breath : The Mystery of Life

"Yea, thou art wise to listen, O Candidate! Feel that, from within thee, wisdom speaks forth its power, for thine own breath is thine own greatest mystery.

"Most subjects that thou art able to consider are confined to the earth, or the solar system, or time, or space, or phenomena limited to three-dimensional application or relation. **Breath**, however—if thou dost understand its transcendental meaning—is unique in its own universality, because all that thou canst possibly comprehend can be comprehended alone by the originating force of whatever **Breath** is. Without Breath (but no such condition can be imagined), there could not be any conscious thought force, and consequently no understanding. All the world, all things—namely, the true causes of all thy sensation—do not exist except in thy consciousness. **Breath is the flywheel of thy consciousness.** Even if thou dost consider **Breath** only as the **atmosphere**, thou canst see how vital it is to all embodiments of Life.

"Obviously every living thing owes to the influence of the atmosphere, the gaseous envelope that surrounds the earth, the possibility of all animal and vegetable life; and it would be possible for thee to write a thesis on how all life forms are expressed and sustained by virtue of the atmosphere, and how, were there no atmosphere, there would be no life embodiments. Thou knowest a great deal about the **weight** of the atmosphere, much about its **form**, much about its **height**, and its **pressure**, and so on. Thou knowest that were it not for the perfectly bal-

anced even pressure of the atmosphere that surrounds thee, thine arms and thigh bones could not be kept in their sockets, and probably every other bone in thy body would snap asunder. Thou knowest a great deal about the air, and the majority of human beings believe that the air is the chemical substance that they breathe which gives them life—which is true, and yet not true. The most common of aphorisms is **'Breath is Life,'** yet few men and women give this profoundly significant truth a passing thought. That means that Life—thy life—is **Breath.** It means that men are men, and all other living things are what they are, because all Life is **Breath.** A man, any living thing, is merely breath embodied. Though thou art a marvellously organized form of Life, thou thyself art only breath embodied—that is all.

"All the world is thy stage, and on this great stage of earth for hundreds of millions of years there has been played the drama of Life. The actors, both subhuman and human, have changed in the course of ages—becoming on the whole finer. Their stage has changed—becoming in many ways more beautiful. Their plot has changed—becoming increasingly intricate. But in spite of all the changes—defeats, retrogressions, degenerations, and everything that organic evolution has brought—there is a sense in which everything has remained the same . . . **and that is that 'BREATH IS LIFE.'** When, as a human being, thou dost try to get a picture of the sublime process of organic evolution, which has continued for several hundred millions of years, thou dost see the multitudinous production of individualities. The persistence with which every possible haunt of life upon and around thine earth has been and is being peopled amazes thee, . . . from sea to land, from earth to air. On thine earth there are over a quarter of a million different kinds of living animals, each itself and no other. All of these different species would not be were it not for **breath.**

"Without breath **there would be no life.**

"Where, thou well may'st ask, do I, Man, stand amid all

this? Man, O Candidate, stands at the very apex of consciousness.

"How to control these Life currents, O Candidate, is the basis of all thy knowledge. To promote thy health, happiness and efficiency, is the primary purpose of all human living, so that the heart-throbs of the Eternal Spirit shall pulsate through thee. It is in this way that thou dost gradually become conscious of actually living, moving and having thy being in the Creator and His Eternal Light.

"Correct breathing, O Candidate, has always been regarded as the most vital spiritual exercise by the elect in Truth. It is strange that it has remained on thine earth a great occult mystery closely guarded by the few who understand it. And it is a deplorable fact that learned and 'scientific minds' in most parts of thine earth have rejected, without experiments that would dispel their incredulity, systems of correct breathing which for centuries have been known to a select few in the world to bring most beneficial results to mankind. The one truth generally uncomprehended by the masses of human beings is that Breath is the universal current of Life, the vital force that pervades all space, and is compounded of atoms, or electrons, which are differentiated by their characteristic motions into five subtle forms of vibrations. It is not for nothing that thou hast five fingers on thy hands and five toes on thy feet. All this is probably beyond thy present understanding, but it is something that thou finally must learn. These correspond, roughly, with air, earth, fire, water, and ether. They are the "five vital airs" or ethers of philosophers whose knowledge has been gained in the Orient.

"In thy Breath, the Eternal Lord of Life gives to thee, O Candidate, the master-key. No study and its practice leads thee so swiftly to spiritual consciousness. The law of Breath reconciles thy science and religion as nothing else can. Breath is the one circulator of the heavenly Light of Wisdom, of the universal ever-moving Wisdom of

God. Breath is the organizing agent of all our creative, formative powers. Breath is the center in the midst of all conditions.

"The equilibrium of Breath is the great root from which grow all the human actions of the world, and this harmony is the universal path which thou must pursue, whether thou wilt to do so or not.

"In a word, BREATH IS LIFE!

"This, O Candidate, is Life's first secret. It is hidden from the minds of the profane, and the beautiful mystic truth of Life's Holy Heart is that, when thou dost grow into understanding of what thou dost now hear, thou dost truly become free in self-mastery.

"Adieu . . . may Wisdom lead thee to the hidden in Life, that the mysteries may be made thine own. Peace be unto thee forevermore."

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The Voice ceased. A deep calm, as if Breath Itself had ceased to breathe, pervaded us.

Fifth Creative Word—Sound: The Source of Life

"Yea, be silent, O Candidate! Be comforted; thou would'st not seek Me if thou had'st not already found Me.

"Thou hast learned that that which is created is a part of the Creator, that the creation is projected through countless avenues of expression, and that these avenues are separate units of God's power. The flower, the tree, the amoeba, a man, the sun, are individual power units through which God expresses. Thou art a human power unit of God . . . thou art God in thine own human form. To all embodiments in all the kingdoms below thy Human Kingdom, thou art the highest expressor of God, made 'in the Image,' thou art the expressor of God to all embodiments below thee in thy Human Kingdom and to all embodiments in the lower Kingdoms. Thou hast learned that what thou call'st 'service' to all Life forms is the expression of thine own Divinity. When thou art the God of Love to all who have less than thou hast and who know less than thou-knowest, thou art consciously God in Human Form. As God is Love universalized, so then art thou Love individualized, God to all forms of lesser intelligence than thine own.

"Thou hast informed thyself, O Candidate, on the virtues of Joy, Gratitude, Reverence. Thou dost know much about the Holy Breath of Life—how thou thyself and all other embodiments (units of God's power) are what they are because ALL LIFE IS BREATH, and that without Breath

(Prana) there would be no Life forms in any of the Kingdoms.

"Thou art now to be instructed into Sound, which is the **SOURCE** of all Life units of power. Thou knowest, O Candidate, that the sacred word OM or AUM was claimed by the ancient mystics (and confirmed by the Christian Bible) to be the foundation of the world, and has for centuries been the creative tone of the Hindus and the central point of the principle of sound. Different sounds through different voices are easily recognizable. Thou dost easily distinguish between a trumpet-call and a note on the violin. Thou wilt know thine own voice from another's. Excessive loudness overpowers thy soul—the voice of vast cataracts, thunder and so on. The shouting of a multitude has the same effect. But any single sound, like the striking of a great bell, or a gong, or a drum, repeated with pauses, produces a grand effect in thy consciousness. In such sounds as these, thou can't know pitch, the intensity of loudness, the energy of the vibration, and so forth—and thou can't see that the sound comes to thee through the air (through the Breath) of Life. Thou dost stand amazed as thou dost think of the multitudinous sounds, all different from one another, that thou can't recognize as they come individually to thee. And in each of these multitudinous sounds thou seest that each sound, each an objective cause, finds correspondence in a purely subjective sensation within thee as the listener. There is magic in all sound, but unspeakably so in the magic of thine own speech or song, which, though it vibrates and sustains thy whole body according to its own vibration, goes also beyond thee to others who are listening—and outward into the very Prana of Life. Thus **thy** sound assists in the creation of thine own individual world and the universal world.

"The First Chapter of St. John reveals to thee that the **Word** (sound) **becomes flesh**, which means that the very words thou dost use propel the Light in which all is known. Thou **art the Word made flesh**. When thou

speakest, thou dost thus intensify the process of thine own becoming. When thou art truly silent, it is true that thou dost even more successfully and truly engage in sound. But when sound comes forth (just as a child comes forth into his physical form), the soul, which is the man, is much more clearly seen and understood than if the child had never been born.

"By the same line of thy reasoning, thou dost see that silence is great, silence is golden (the highest form of Light), silence IS . . . from out the silence all things come . . . and so thou see'st a flower, a human being, an animal, a star, and so on.

" 'In **the beginning** was the Word,' says the record, 'And the word was with God. And the Word **was God.**' What is the beginning? The 'beginning' is just that infinitesimal space between one breath and the next breath, and really there is no space between one breath and another. So, simply, the 'beginning' IS. Hast thou ever thought of that? That is the eternal beginning; just that infinitesimal space between the inhalation of life and the exhalation, when the light has been extracted, so to say, from the breath. **ALL** is the 'beginning.' What, then, is the end? **ALL** is the end. It does not make sense to anyone unless they have previous knowledge. **ALL** is the beginning. **ALL** is the beginningless. **ALL** is the end. **ALL** is the endless. Dost know what I am saying?

" 'In the beginning was the Word, and the Word was with God, and the Word **WAS GOD.** The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was **LIFE**, and the **LIFE** was the **LIGHT OF MEN**, and the Light shineth in darkness; and the darkness comprehended it not.' Here thou dost see the continuity first, of **Breath**, the womb of Sound; second, of **Sound**, the motivation of Light; and third, Light, the perfection of Life and Wisdom.

"Then Light, about which I shall instruct thee later: Light is self-evidently the symbol of Truth. Now, there is

a light in the heavens that thou dost call the sun. Because of its light all things on the material plane of existence exist. Without the sun there would be no life expression. Thou dost look at the sun, however, and it 'blinds' thee. Its extreme light, **by overcoming the organs of sight**, obliterates all objects, so as, in its effects, to exactly resemble darkness. By looking directly at the sun for some time, the impression left with thee is that of darkness—a black fluidity, a deep blackness, with only spots of less darkness moving in it. By the practice of looking at the sun, however, thou dost come gradually to find that thou art blinded less quickly; and the resulting impression of darkness is gradually delayed, and, after much successful practice, it seems to thee that the darkness without has been transformed into a light within thee, which slowly wanes. Thou shalt have this experience quite easily, if thou wilt practice. Indeed, this practice, if carefully undertaken, will prove to thee that **there is a light in thee even brighter and more powerful than the light of the external sun**. There is light in thy blood, which is of infinitely greater light than the light that thou dost feel and see and live in of the sun. It is the Light of the Eternal Spirit within thee that transcends all other light. In thine early experience, thou dost find that it, too, is a light which blinds thee. A spiritual light when first thou dost see it blinds thee, as seeming darkness.

"The light of the world comes from the sun and the student's lamp, yet both of these **are but symbolical of the light of the Eternal Spirit within thee**. And while it is true that the student could not exteriorly study without his lamp to give him exterior light, the **true light of imagination**, understanding, reason, and will, comes from within. They are within.

"Thou dost see, then, that the sole secret of thy life is **to kindle enthusiasm necessary to the realization that the sacred flame of the Eternal Spirit of Wisdom is burning within thee**. Nothing can put out the light. Having made this transcending discovery, thou must then 'fan the flame,'

by declaring, with God, with every breath of light and every thought of light, "Let There Be Light." **Man is the crown of creation. Man never dies. There is no death! Man is immortal! All things exist potentially in the being of Man. Man is the great symbol of all that exists in creation. And this is so, why? Because God's Light is in him. Because God's Light exists within the breath of him. Because God's Sound exists within the breath of him. And we see, therefore, Breath as the Flywheel, commencing, so to speak, the expression of the Eternal Power Unit, which Man is, and we see it begun in the expression through his Sound, through his speech . . . the Word Made Flesh.**

"And thy Light, O Candidate, is expressed through thy Sound, the source of thine unfolding consciousness. Adieu! Let thine heart ponder these things."

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The Voice then ceased. We are at peace. Through you and me the Light shineth forevermore.

Sixth Creative Word — Light: The Perfection of Life

"Be silent, Candidate, for thy silence is thine entry to the eternal gateway of Wisdom.

"Whether thou art philosopher or mere pedagogue, thou wilt finally discover that Light is the very foundation of thy world. Light is the primordial command of God, the primordial substance of Life. LIGHT is the origin of Life, the essence of Life, the reflection of Life. In what the theologian calls 'The beginning,' the first command of God was 'Let There Be Light!'—nothing else. At back of all the meanings of "LIGHT" is this one eternal command that Life is constantly giving to every thing, which emanates from God's single LAW. As soon as any living thing comes to the point of evolution where it expresses itself consciously, the only command it can listen and adhere to, in each succeeding breath that it breathes, is 'Let There Be Light!' With every breath thou dost breathe, thou inhaledst the Light ('Let There Be Light'), and thou dost exhale, to the degree of thine understanding, the positive expression of God's Law ('Send Out Thy Light!').

"Light, then, my Beloved, is Life's first expression. Light is the symbol of God's Truth, and as Light enters into every living form—which is its Life—so it is easy to see that in the whole Universe ALL is embodied in Light. Light is the emanation of what thou dost call God, God is all that there is, and so Light is the quintessence of God's expression everywhere, in everything.

"Light, God's immortal essence, is known by human beings, first, in the light of the Senses; second, in the light of the Reason; third, in the light of the Illumination of the Eternal Spirit. Light is the most wonderful of all visible things, for it is the all-enveloping substance of Life. Light is that to which all that lives instinctively turns, for it is the eternal stimulus. In philosophy and in the sacred oracles Light alone is used as the symbol of Man's highest blessing . . . 'The people who sat in darkness have seen a great light; and to them that sat in the region of the shadow of death light is sprung up.'

"Light is the dispenser of darkness; and the only darkness of the human mind is what is called ignorance and evil. Light is the foundation of Joy, and the herald of Truth and Wisdom. Light is universal and eternal; he who relies solely on the light of his own intellect can never conquer nor surrender, but to him whose trust is in the Light of God's Moving Wisdom all things are possible.

"Therefore, O Candidate, as thou may'st discover LIGHT to be the PERFECTION of Life, so it should be thy delight to discover how thou may'st apply rightly in thine individual life God's Universal Light. That is the greatest of all secrets: it is the choicest of all gifts: it is the most natural of all tasks. In words, the answer is seen here—'The way of Heaven is not to speak, and yet it is skillful in obtaining a reply; does not call, yet men come to it themselves; its demonstrations are silent, yet its plans are always effective.'

"First, thou hast to learn that Light Shines of Itself; Second, thou hast to learn that thine own body, mind and all that thou dost appear to be, are but instruments through which Cosmic Light shines of itself; and that, without thy human instrument, as an individual thou can'st not reflect Cosmic Light; also that Man, made in the Image of God, is both Cosmic Light and its reflection. God is love—God is the lover; God is life—God is the liver. Man, made in God's Image, is both Cosmic Light and its

reflection. A PERFECT HUMAN LIFE MEANS PERFECT REFLECTION OF AND ABSOLUTE SURRENDER TO COSMIC LIGHT.

"Now, O Candidate, in Mentalphysics thou art taught, and will finally learn, that Man IS GOD in Human Form. Thou can't now see, I think, why this one fundamental of Mentalphysics is taught, for you will finally learn that, as there is naught but God, Man IS God. To become God, the form, through right practice of the Art of Living, is melted by God's Light, enabling Man to become completely as God's Light is, enveloped into the universality of God's Light as a dewdrop loses itself in the ocean. It is All That There is. . . . All that There Is is LIGHT! . . . Light is inherent to Life Itself. Thou can't think of it in countless ways, but the simplest way probably is to see it as the universal subconscious state or condition, which, if not disturbed, will express itself in Life's countless ways without any change in its state. Nor, in such conditions, can it but reflect itself in all things. But thou, the human being, hast power of choice. The human being hast liberty of mind. The human being may make up his mind as he wishes. He can choose whether he shall abide in the subconscious force of Light or do things his own way. If he chooses his own way, and his own way does not perfectly coincide with God's Way (or the Great Subconsciousness of Light), God's Light does not change at all and the result will be a short-circuiting which burns the human life away. Hence one life after another, constantly on the way to God's perfection, and becoming nearer and nearer to what God is—the perfect awakening.

"I am not speaking necessarily of what human beings call the awakening of what is generally regarded as 'death', the perfect awakening may be at this instant—the perfect awakening is complete surrender in absolute knowledge to Cosmic Light, which, as it shines of itself, must, when there is no interference, completely shine forth

in all its effulgence in thine own life.

"See to it, then, O Candidate, that, as thou dost claim that thou dost know somewhat of God's Light, that thy life is the reflection of thy FAITH. Live by Faith, and thou shalt be embraced in LIGHT. Adieu!"

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The Voice ceased, and we were bathed in Light.

Seventh Creative Word — Silence: The Pure Gold of Life

"Yea, there must be complete trustfulness in thine heart, O Candidate, for Silence is thine only language today; words may neither define it nor describe it. Therefore, rest in thine own being . . . be still, that ye may know!"

The Voice then continued in its sonorous spell:

"Silence, O Candidate, is of God—the realm of God—the nature, the being, the essence of God—the place where God actually is; and all that thou canst sense, canst touch, canst come to know, is from the Silence. To know anything whatsoever means that thou must first know the SILENCE. Thus thou seest that Silence is the Mother of Truth, the virtue of the wise, the haven of prudence. 'Silence, co-eval with eternity', wrote one of thine own seers on the earth, 'thou wert ere Nature's self began to be. Thine was the sway ere Heaven was formed on earth, ere fruitful thought conceived creation's birth.' Silence is the true womb of Life, the eternal spring of decision and vigor. Thou dost come from the Silence, thou dost return to the Silence, and, if Wisdom sanctifies thee, thou dost rest in it. Silence will never betray thee. Should distrust assail thee, Silence is thine only friend. But Silence has no words wherewith to chasten or encourage thee. She endows all men with outstanding qualities of speech and understanding to discern the noisy inanities of the passing world. Silence, too, is thine own sacred response to all contradiction that arises from impertinence, persecution, envy or vulgarity, or anything

else. In nature, all her active work, as her full light, is silent—is obscure. Should'st thou disturb her holy Silence, be sure that what thou sayest is of more value than her SILENCE. Then, thy words perforce must be as holy pearls—not useless sound thrown out at hazard—but words of power, conveying much in few rather than little in many. He never truly speaks who knows naught of Silence!

“Silence, O Candidate, is thine only true home, where Heaven's banquet is wisdom, in whose beaming solitude thou art eternally served the Bread of Life, and thou dost never sit alone. SILENCE is thy Spirit's sanctuary. There creation has her fine table charged with Light, directed ever by the Eternal Lord of Light in Silence.

“And then, O Candidate, nothing inclines thee to chastity of speech as does the Silence. When thou dost speak, the Spirit of the Silence should move thy lips and direct thy tongue, but, in much talking, thought is tortured into inanity. When thou speakest, the truth of thy heart should be remembered as the color of the morning sky is gratefully remembered.

“Further, O Candidate, thou should'st recognize that there is no substitute for Silence. Wise art thou if thou discern'st Silence as the ocean where all Life's evidence is fashioned, to emerge into the full and majestic image which is God—Silence is GOD'S Realm. In the Silence alone canst thou meet with thine Immortal Partner, thy Higher Self—THAT—in which thou dost live and move and have thy being, which is Omniscient, Omnipresent, Omnipotent. Have no fear in thy search, O Candidate! There are some weakminded human beings who declare that it is 'dangerous' to truly find God. They fear the verities. There are some who see danger in everything that is new to them. Many do not seek God because they dread—they literally dread—the devil. Men declare that they believe in immortality, but fear to seek its proofs. But when thou dost simplify GOD'S WAY, thou dost recognize that it is by knowing how to enter and

how to live in the Silence that thou dost gradually ascend in consciousness to higher and higher levels of spiritual knowledge and being, and finally come to see that Man is what God Is, that All is God, that Man is God in Human Form, that thou art eternal here, eternal now, that thou art actually immortal at this moment.

"But Silence, O Candidate, is not something that is academic or philosophical. Silence—its force, its nature—is practical; he who knows the Silence is alone the conqueror of Life. No matter what his activity or his work, he is competent and successful only as he knows the secret which the Silence holds. Therefore, gather to thyself ideas as to the method of learning the secret of the Silence, for the greatest of all secrets is Life's immutable Silence, from which all comes, to which all returns.

"Silence, indeed, is Man's true frontier of freedom, and naught is more eloquent than Silence!

"Go now, O Candidate, in peace!"

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The Voice ceased, leaving us all enriched within the Eternal Silence of ourselves.

(4)

"CONQUEST of NEGATION"

THE NINE UNIVERSAL POSITIVES.

YOU ARE THE TEMPLE OF THE LIVING GOD.

THE GREATEST THOUGHT YOU WILL EVER BE ABLE TO THINK.

THE LOVELIEST THING YOU HAVE EVER KNOWN.

YOU ARE NOT SUBJECT TO DECAY AND DEATH.

LIFE—TO YOU FROM EVERY LIVING THING.

The Nine Universal Positives

"Yea, O Candidate, peace be within thine heart, for without a fervent desire for peace, how canst thou hear my Voice?

"Thou hast come far. Thou art informed on the structure of God's works, thou dost see Man's place in it, and in all creation thou hearest the echo of the Eternal Promise that Man shall have dominion. Today thou art to begin a discovery, not alone of the ways of God, but into an examination of how Man must finally emancipate himself from all the negation of thought and action with which he has honeycombed his life, and stand once more, radiantly victorious, in the center of God's Eternal Light. Negation is thine only enemy, yet an enemy thou can'st vanquish. When this great enemy is vanquished, then thou dost 'enter the Kingdom', for then all fear has been removed from thy consciousness.

"In a word, O Candidate, with the conquest of negation, Man comes to know that the Universe is a universe of thought—its creation the result of God's thought. Man comes to see that what appears to be his 'own' thought is eternally linked up with God's thought, and sees that what appears to be even his 'own' life is really the Life of God. Man then discovers that what he calls 'mind' no longer appears as an accidental intruder, for he sees that ALL is God. He sees God as a mathematical mind rather than a prescribed anthropomorphic being. He

hails God as ALL, the One Eternal Universal Mind, of which 'his own mind' is one of the atoms out of which men's individual minds have grown to exist as God's Thought—just as any idea from thine own thinking may be caused to continue to exist as a material thing because it was born in and to thee; so Man is born from the Mind of God, is eternally contacted to God's Mind, and would remain in the strength and purity of God's Mind did he not vainly believe so strongly in what he calls his 'own' mind.

"It is obvious to thee, O Candidate, that it is only in using thine own feeling that Man can come to understand God and finally grow into God's final perfection. Paradoxically, it is only in using his 'own' mind that Man allows himself to become steeped in negation. That is important for thee to notice. Throughout the evolution and progress of mankind, Man's quest for truth has led him many times into countless error, and this error, seen in countless pieces of misinformation, is the aggregate of Man's negation. To remove the effect of negation in thy life is really thy sole purpose on the earth. Thou hast but to think of the foolish notions, which always die hard, that Man has entertained right down through his history concerning his own being, to see how deeply negation is anchored in the human mind. Superstitions abound in men's conceptions, and even Man's religion is largely a matter of fear. At the same time, throughout Man's history thou canst see how, even from the point of view of self-preservation, Man has ever been fighting this negation and ignorance. Superstition and fear and greed, on the one hand, intermingled with that divine inspiration which leads Man into discoveries of God's Way which release him from burdensome fears and failures; and, on the other, a strong disinclination to break away from darkness and doubt and disharmony in his ways of living. This is quite as strong on thine earth today—though not so apparent—as was the condition in what Man calls his dark ages.

"When Man discovers a worthy theory of the Universe—which means a knowledge of God—he begins to have worthy ideas about the world in which he lives. Thou O Candidate, must have worthy ideas about human beings before thou canst have worthy ideas of human relationships—which means a knowledge of God in Man. Thy 'civilization' on thine earth today is an enormously complicated piece of machinery. Even today the average, unthinking man accepts all sorts of negation—such as war and political duplicity, disease, doubt, disappointment, distress and human misery and woe, . . . as he accepts the wonderful discoveries of the motor, the radio, the telephone and other divine discoveries; and if you will think for a moment you will realize how deep and subtle are the phases of negation which Man unwittingly places as obstacles in his way into Divine Light and Wisdom.

"Nevertheless, though thou canst not say that the millennium is overwhelmingly near on thine earth, thou canst see that every crisis in human life shakes humanity somewhat away from the deep-seated negation with which the human family is apparently content, and gives birth to great inspiration to higher living.

"Every scientific discovery—and these will come so fast, O Candidate, that the average man will be unable to even notice them until they become a part of his daily life—is a symbol of God's Mind being acknowledged by Man. Man's inventive genius, a phrase commonly used by human being, is merely God's Mind at work in the human race, and every philosopher can visualize a state of heavenly peace and prosperity, of love instead of hate, of charity instead of greed, of light instead of darkness among men everywhere on thine earth. Then will Man be free of his negation, and will automatically make his ascent into the seat of God's wisdom. Thy personal problem is to free thyself and come into the conquest of negation—then truly thou shalt be reborn—but not 'til then.

"Give ear to the precepts of thine own heart, O Candidate, and surrender into the Great Peace forevermore. Thou art Truth, for Truth is thy life in God's Life!"

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The Voice became silent, as we together were left in the silence of our own hearts.

You Are the Temple of the Living God

"Be still within thine own heart, O Candidate; then Truth itself must awaken thee. Focus thy thought on two things—thyself and the earth, which is thy home. First, think of the conditions in which thou dost live, the earth on which thou dost live, general activities which are the causes and effects of human life. Second, taking the earth as the symbol that it is, think how thou art able to raise thyself by means of this SYMBOL to the actuality, the REALITY of Heaven, which is far beyond it. Thou dost see that ALL things, all differentiated forms of Life, are but symbols of That Whose wisdom caused all forms to be. Thou canst visualize the difference between what is called the 'earth' and 'Heaven', between 'humanity' and 'divinity', and between 'Man' and 'God'. As thy mind dost rest upon these extremes thou dost instinctively incline thy desire more to 'Heaven' than to 'earth,' more to 'God' than to 'Man;' yet there is and always has been much confusion in the human mind, for, while desiring 'Heaven,' Man has contented himself with 'earth,' and, while spiritually desiring to be the God that he inherently feels himself to be, has been content merely to be 'Man.' There has been ever-present with mankind, first, a confusion of reason or judgment; second, a confusion of desire. Confusion in Man's reasoning is self-evidently based on IGNORANCE. Confusion of desire is based on wrong practice and wrong action in life. If thou canst combine the two, thou wouldst soon have knowledge taking the place of ignorance. There would

be no confusion whatever of reason or judgment, and thy practice of action, based on knowledge which right action alone engenders, would be wholly constructive.

"Every human being who thinks, knows that the millstone about Man's neck is ignorance of himself, of what he actually is, of his true nature. Thou dost know that when once the radiance of the Truth of Life Itself begins to shine in thy consciousness, thy whole conception of thine own relation to God and God's works so changes that thou dost no longer live on the 'earth' but in 'Heaven;' no longer art thou Man, but thou dost lose thyself in God. When thou dost come to see that THERE IS NAUGHT BUT GOD, thou knowest that God is ALL (nothing can be added to or be outside of the 'ALL'). The life in thee is seen to be the life of God. Gradually, through the practice of living in God's moving sea of wisdom, which is Life, thou discoverest that God is actually thy life, and thou art nothing. When thou art developed in absolute humility, thou dost truthfully say, 'I am God in Human Form'; which thou knowest to be true, but it requires great stability of character and zeal in thy universal conceptions to bring thyself to that high point of understanding and expression. Intellectually, many people concede (if they do not perceive) that 'I am nothing but the Expression of God' . . . 'I am the principle of God embodied in human form' . . . 'I am the principle of atunement with God.' . . . 'I am the principle of what God is.' But it requires far more than intellectual conceptions to acquire high spiritual realizations.

"As a philosopher, thou dost recognize that Man is God's Essence quickened into life by God. Moreover, thou dost understand not only the words, but thou dost understand the meaning of the words. Man is God's Law embodied, and as there is naught but God, Man is what God is. The wise man sees that there is nothing to learn other than this one truth, and lives so as not to disturb the rhythm of God's Life and God's Wisdom in his own consciousness. The wise man sees himself,

constantly, as the integral essence of the divine root of all Life. Make the investigation of thy spiritual nature thy one objective, O Candidate, and thou wilt concentrate thy powers to arrive at, and never depart from, a condition of sensibility of oneness which thou thyself art—GOD. But God, as thou dost know, is a deep mystery. Listen to God, and He is inaudible. Look at God, and He is invisible. Endeavor to touch God, and thou dost find Him to be intangible. When, through sincere practice, thou dost find God, it is because thou hast succeeded in allowing what seems to be thine own life to lose itself in what appears to be God's Life. Thy Father and thou are One and the same thing—God's life in Thee, thy life in God. Thou dost find that all the varying attributes of 'thy' life . . . 'thy' body, 'thy' mind, 'thy' Spirit, are veritably GOD. Holding this truth sincerely to thy heart, thou dost gradually come into the consciousness that thou art indeed The Temple of the Living God.

By the same principle that thou mayst understand Heaven by a sincere study of the principles of the earth, thou shouldst regard thy body (if thou canst go no further) as THE TEMPLE OF THE LIVING GOD, and thus lead thyself upward to the final truth of all—MAN IS GOD IN HUMAN FORM.

"Meditate, then, O Candidate, that this one final truth be rooted within thy knowing! Feel always as if thou knowst that it is THAT—the Holy One—that expresses through what seems to be thine own being! Do all that thou canst do with the constancy and sincerity that would become God—which thou art to learn thou art. Adieu! Think on these things, and live in heavenly peace within thine holy Temple! Peace be unto thee!"

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The "Voice" ceased. We were bathed in light. Peace reigned supreme within our hearts. Let us go forward into Light.

In the inimitable Tao-Teh King, the Chinese classic, we read that "he who stands on his tiptoes does not stand firm; he who stretches his legs does not walk easily. So, he who displays himself does not shine; he who asserts his own views is not distinguished; he who vaunts himself does not find his merit acknowledged; he who is self-conceited has no superiority allowed to him. Such conditions, viewed from the standpoint of the Tao, are like remnants of food, or a tumor on the body, which all dislike. Hence, those who pursue the course of the Tao do not adopt and follow them."

In other words, when we are released from confusion of reason and desire, we are free from negation, and see the Universe as it truly is, and God as HE eternally abides.

The economy of what is called a human being is so determined by Life's Eternal Wisdom that the first thing we should learn is the wonder of what seems to be our physical body—the earth of us. Understand the earth, and we are on our way to the Kingdom of Heaven within us!

The Greatest Thought You Will Ever Be Able To Think

I invite us now, in deep reverence, complete trustfulness, and a peacefulness that passes knowledge to enter the Silence. May it be a reality to our souls. May we find ourselves in Light, as we listen to the "Voice":

"Yea, O Candidate, enter silently into the light of thine own thought. Emphasis is given to the 'GREATEST THOUGHT.' Thy thought is the magic of thy mind and the origin of all thine action. Hence thy thought creates thy world and rules thy world. Thought, then, endows all men with the one power which can alone quicken Man to Life's complete unfoldment, and men who do not think are unconscious instruments of men who do think. To the degree that thou dost use the power of God's thought in thee canst thou emerge from slavery of 'conditions.' In a **word, Thought is God in action** within thy life; thy thought is God's pure essence within thee. Translate pure thought into perfect action among human beings, and soon all earth will be as Heaven. But to translate God's divine thought into manifestation **of the earth**, as Man mostly does today, using this moving thought which creates all his ideas for mere selfish interest, then Man creates his own undoing.

"Man has no excuse whatever—all he has to do is learn to feel God's Universal Thought at work within him, which is God's Moving Wisdom. **God's Moving Wisdom is final—it moves, whether thou dost acknowledge it or not; if men**

do not change its course, it naturally causes them to attain to their full divinity in God's eternally divine plan. For God's Life to be expressed through thy life, there must be clear reason, a contrite heart and humble, and unselfish action by thee in everything. Then all is well, and thou shalt progress according to God's Will and Way.

"If thou canst realize this solemn beauty of Truth, O Candidate, I would speak to thee on the GREATEST thought thou wilt ever be able to think. Thou knowest that God is All—All is God, and that Man is wholly in his essence what God is. That being so, thou thyself dost stand to thy Universe as a center does to a circle, and that wherever thou dost look outside thyself into the 'exterior' Universe, inside thyself to the 'interior' Universe, thou seest **nothing but God**. Thou mayst see thyself as God. This is what thou hast to learn, and this truly is thy Greatest Thought. All Man-made conceptions contrary to this are false. All Man-made religions and philosophies that teach aught else are false. All teachers who do not endeavor to spread this one central truth are false teachers and liars. Yea, O Candidate, all that arrests or changes or destroys this foundation of Living Truth is false. All that arrests or changes or destroys this thought is false. It does not matter what 'education' may say: everything that essays to destroy that thought is false, and the whole superstructure must correspondingly be false.

"This transcendental thought that 'Whatever God Is Man Is' is one whose initial impact strikes the unthinking person as heresy. Yet it is true; and nothing is higher than Truth. Man is God in Human Form—Man is FREEDOM, Man is love, Man is light, Man is wisdom, Man is joy, Man is youth, Man is bliss, Man is perfection, Man is precisely what those who formed the United States of America fought for. Man is the author of his own world. This is the teaching of Jesus.

"The Buddha stated it thus: '**All that we are is the result of what we have thought.**' It is founded on our thoughts; it is made of our thoughts. If a man speaks or acts with

an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage. **All that we are is the result of what we have thought.** It is founded on our thoughts; it is made up of our thoughts. If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him.

"Whether they like it or not, O Candidate, all men are creatures of great and enduring responsibility. Thou art born and thou dost exist eternally for the purpose of doing the Will of God. Man is not born for the purpose of making money, not born for the purpose of ruling other people, not born to be other than what God is—a link in the eternal chain of harmony and expression upward into the finality of perfection of what men call God. Whether Man 'believes' his own nature or not is entirely beyond the point—**Man's final state is God's divinity.**

"Human life on thine earth is still in a state of chaos and despair. Some say thou hast won the war and shalt lose the peace. Some say the human race is doomed, and they present abundant evidence to show that Man's worship of Mammon has already sealed his doom. Some, acknowledging this, declare that Man's moral and spiritual fibre has disappeared, and that everything in the civilization he has built about him is founded on materialism, and therefore, perforce, **cannot** stand.

"Is it not clear to thee, O Candidate, that Man is his own arch-enemy? In the civilization that Man has raised about him, the governmental systems of regimentation which ominously raise their heads about him, Man is fast relinquishing his eternal birthright of FREEDOM through his wrong thinking. Man is losing that which is his. That is the simplest psychological law. If thou dost not use what is in thy mind, thy mind lets it go. But because of the governmental systems of regimentation and so on, which are seen everywhere around thee today, Man is losing gradually the sense of the responsibility that safeguards his birthright of Freedom. Even in thine own great country (though most men fear to say so, yet they think it), men fear that the growing regimentation of the nation is in

distinct contradiction to the natural national ambition of FREEDOM. But Man, O Candidate, never has been and never can be free in himself—thou art free alone in God, and when thou art free in God thou art free in all the virtues which are the essence of divinity.

" 'When you see a cloud rise out of the West,' said Jesus, 'straightway ye say, There cometh a shower, and so it is. And when ye see the south wind blow, ye say, There will be heat, and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?'

"Think on these things, O Candidate. Think of thine own divine purpose of living . . . yea, think on these things, and feel into the Heart of Life Itself. Adieu!"

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The Voice ceased, and we found ourselves safe in a divine ocean of Thought, which is part of the Divine Nature of God.

The Loveliest Thing You Have Ever Known

And now, we shall hear the "Voice." We shall hear it only as we prepare ourselves—in deep devotion . . . in trustful, peaceful, restful silence of heart . . . in child-like faith. Let us, then, together listen—

"Yea, be silent within thyself, O Candidate! What I have to tell thee may strike the average person as whimsical, lacking religious or philosophical significance; but, thou in Mentalphysics dost know that 'The Loveliest Thing Thou Hast Ever Known' is foundational. Last week, speaking to thee on 'The Greatest Thought Thou Wilt Ever Be Able to Think,' I pointed out that what thou art is the result of thy thought; that thy life is made up of thy thought; that if thou dost speak or act with an evil thought, pain will follow thee as the wheel follows the foot of the ox that draws the carriage. Thou wert informed that thy life is founded on thy thought and so made up of thy thought, that if thou dost speak or act with a pure thought, happiness follows thee like a shadow that never leaves thee. If thou understandest these words, thou wilt comprehend the deep locked-up, meaning in 'The Loveliest Thing Thou Hast Ever Known'. The hidden meaning in these words form the ever-ascending step in all thy true spiritual development, for the simple reason that while thy thought is engaged on the loveliest thing thou hast ever known, it cannot be engaged upon anything less lofty; and, consequently, with thy 'loveliest thing' ever energizing thy thought, thou dost reach con-

stantly upward to the height of thy being. A very simple idea, but a vital one. No matter what the 'loveliest thing,' it represents for thee the living symbol, the living seed, of the great immeasurable harvest of thy future. When thy mind is occupied in inner soliloquy upon the loveliest thing thou hast ever known, the doors are closed—thou art within thyself, thou art The Thing, Thou hast become The Thing because thou dost feel It. Thou dost EXPRESS the loveliest thing thou hast ever known, and while doing so no other lower tramp thoughts or conditions or motives or actions can possibly creep into thy mind, into thy being.

"Here, O Candidate, thou hast a majestic symbol. Simple, it is true, but an eternal symbol.

"It is the simplest thing in the world to take a grain of wheat and watch it grow in the earth. It seems to be the simplest thing in the world for the wheat to grow and produce a full ear of wheat. For one (he is a wise man) to understand the growing wheat is to read all the books that were ever written; this is to read the Book of Life, because he sees the Thing that all men have to find—the Immortality of Life. Thou dost see this, O Candidate, in everything that grows. To speak to some and declare, 'Thou art immortal now, thou art immortal here, thou art in immortality now, thou art in eternity now,' would fall upon deaf ears. If thou dost tamper with the faith of such a man, this would be sheer murder. But to another who has struggled and suffered, and gone through all the anguish of his own Crucifixion, and whose face is now toward his own Resurrection, he sees in the simple grain of wheat and in the simple ear that comes therefrom the story of all that is—that is, not that was or will be, but That which is immortal. God has no tenses. No matter how intellectual thou art, no matter how thou mayst reduce God to mere intellectual terms, thou art wise if thou dost see that the 'loveliest thing' for all mankind is what men call the Risen Christ . . . the living, moving, glorious, Loving Christ of Life—which is

understood by men who truly know freedom! Thou art wise indeed if thou dost know sufficient humility to see that That—the Risen Christ—is within thee and thou art That created for That, to do the work of That, which indeed thou art!

“And thou shouldst foregather constantly with those who understand these truths and who have learned from the experience of their Crucifixion what the glory of their Resurrection means. The unenlightened, the unevolved, those who are still physically-minded and rest quite happily in the materialistic side of life, they will have no ear for thee, and thou must beware their tongues. Thou shouldst gather together with the Higher Ones in consciousness. They are always round about thee, always, those who know more than thou knowest; and they come, sometimes in sackcloth and ashes, sometimes radiant in light, but always in humility and tenderness that corresponds with thine own tenderness, to lead thee by the hand forward and upward, nearer, nearer to God—nearer to That Which We Truly Are.

“Then, O Candidate, finally, the ‘loveliest thing’ is the realization in thy total consciousness that thou art made in ‘the Image.’ The ‘loveliest thing’ in thy total consciousness is that thou art made in ‘the Image’ . . . that Man is God . . . that Man is God in the form that he is in—the human form . . . that Man, when enlightened, is free! **MAN IS GOD IN HUMAN FORM!**

“Nothing compares with this, O Candidate. No thought that thou wilt ever be able to think compares with this thought. When thou dost know, finally and forever, that God is moving, thinking, breathing, walking, loving within thee—that HE is ALL, and that thou too, art ALL IN HIM . . . that is the ‘loveliest thing.’ Understanding it, thou art free! With this as thy constant, unequivocal thought of existence, thou dost realize that thou hast overcome thy Crucifixion, that thine own Resurrection is in eternal being. This is the Immortal Truth that alone makes men free!

"Rest in the spirit of this wisdom, O Candidate, and do naught to lose thy freedom! Be happy—give thanks! Adieu!"

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The Voice ceased, and we are left alone, feeling the eternal truth of our own true freedom, Man's highest and noblest gift.

You Are Not Subject to Decay and Death

"Yea, O Candidate, be at peace, for only in the peace of thine own heart canst thou learn the mysteries. Even with all evidence of 'Death' around thee, There is No Death. To the majority of human beings 'Decay' of the human body is as natural as night following day. Their belief, bulwarked by abounding evidence throughout the history of the human race—is that the body grows old and decays naturally. Many believe that their bodies grow old with use, and wear out. Yet thine own science declares that the cells of the human body are potentially immortal. All true religious knowledge proves that Man is immortal—is in eternity now. **Human beings on thine earth, generation after generation, have believed and do believe that the span of Man's life and the length of time that he has power to live on his earth is limited to three score years and ten.**

"It is taught that a man is ready for the grave when he is seventy years old. Thou thyself wilt know that to tell people that 'You Are Not Subject to Decay and Death' would be to brand thee as a lunatic. Evidence in abundance proves that two conditions exist—'Decay' and 'Death'—and that Man is subject to them. Men believe that 'Death' inevitably follows 'Decay,' and here it is that neither fame, nor renown, nor wealth, nor friends, nor naught else can aid them. But Man believes—he himself believes—in immortality, and longs to be immortal. No religion in all human history is lacking in this belief.

"Thou knowest all these things, O Candidate—be not among those of such beliefs!

"Man fears what he calls 'death' because he instinctively knows that his thought, his feeling, his action—the net residue of his personal expression in life—does not measure up to the divine expression of his inner self. So he instinctively fears that he will not, after his 'Death,' enjoy the felicity and peace of immortality which, in his highest moments, he has visualized as desirable for himself.

"While he feels and believes and longs for a state of consciousness that he calls immortality, he fears death; and the reason he fears it is because, through perhaps 90% of his thought, he knows that he does not measure up to his inspiration or his ideals. But thou, O Candidate, dost know that when thou dost raise thyself, as thou mayest, in consciousness, to a point where no negation whatsoever finds lodgment in thy mind, then thou dost realize that thou art immortal now.

"Remember these truths, O Candidate. That the human body has decayed through Man's own ignorance; . . . that without a body, Man cannot continue his apprenticeship towards knowledge, and he cannot imagine himself without his present body; . . . that he must come back to this earth again and again in rebirth and 'Death' until . . . and this is the malingering fear of his soul.

"But if thou hast initiated thyself into the mysteries, thou hast the completely satisfying assurance that thou art immortal NOW . . . that thou dost command (because thou hast created) a human body merely for the purpose of unfolding to thyself the holy art of living and becoming What God Is . . . that, when thou hast supremely grown in knowledge, thy human form will finally pass away forever and give way to a form more subtle and fitting for thee to carry on work in a realm of infinitely finer vibration than can be continuously enjoyed in this earth vibration. I come from God, says the enlightened one. Thou knowest that there is naught but God. Therefore,

as a wise one, thou wilt say, 'I live in God, and I return to God, because I must, for I live in Him . . . I live in God, I return to God, because I know beyond any peradventure of doubt that there are no gaps in my life.'

"Pursue thy path to the knowledge of the mysteries, O Candidate! There is no 'Death' in Truth. There is no 'Death' with the Eternal Ever-Creating Creator of All Life! There is no 'Death' for thee when finally thou dost reach the realization that thou and 'Thy Father' are One and the Same Thing. Think, O Candidate, on these things on thy way to the Great Peace! Adieu!"

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The Voice ceased. Let us consider together this greatest of all Life's great enigmas.

My Beloved, this is a subject of such deep outer complexity that it is only in FAITH that one can begin by first accepting the truth. It cannot be explained. It cannot be proved. It cannot be measured and blue-printed. Nevertheless, the final result in understanding is sure, IF ONE HUMBLY SEEKS. No matter what science of the physical body one may study, no matter what higher philosophical teaching and practice one may follow, he ultimately brings himself to a position where he dare not but recognize the Truth that Man is what God is . . . embodied in a substance which is GOD'S substance, using force in his living which is GOD'S energy, feeling that he is directed by GOD'S wisdom, and knowing that his whole being is GOD'S quality and nature—finally coming to know that what appears to be his body, his mind, his spirit, his life is not his own, but GOD'S. Man's life is GOD'S LIFE—Man's hope, aspiration, action are GOD'S Wisdom Ever Moving. All is God.

My Beloved, Man generally knows little about his body. He knows less about his mind. But ignorance of

God's Law, which is hidden throughout the Universe, is no excuse, nor justification for alibis. The truth is that Man is not subject to decay and death, and we here, I hope, are all on our way to this most triumphant of all conquests.

"And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

Life — To You from Every Living Thing

To hear the "Voice," my Beloved, is a matter of training. First, we must incline ourselves to stillness—there must be an inner inclination to reverence, veneration, devotion. We must be humble, pure in heart, and desire to know the beauty of holiness. This can only be known in the silence of our Spirit. Let us, then, be silent as we listen:

"Yea, O Candidate, incline thyself to inward peace—for only in the peace of thine own heart canst thou hear the Voice within thee!

"Would that all men knew the origin and meaning of what they call 'their own' life! Thou art aware that thy human body is the microcosmic symbol and sample of the great Macrocosmic Principle of Life Itself. Thou dost understand that every living creature, every visible material form of Life, every invisible form of Life, though apparently fully made in its defined and known form, is ever in the state of 'becoming'—growing, evolving, perfecting. All life forms are connected, joined, interrelated to and with every other life form. Thou dost know that no form of manifestation of God's Universal Life has ever been or can ever be severed or divided from its original kinship with and a part of God's Universe. The finer and more subtle the expression and manifestations of Life, the more obvious is this truth to him who knows God's Law. Among thine own scientific men, the declaration is made that the chemistry of all parts of space is the same, which means

that Prana is universal—which means that God is everywhere present at one and the same time. This same idea is expressed by the philosopher when he says that 'the one Cosmic Law of the Universe is the Life movement of the Spirit through the rhythm of all things.' Thou, O Candidate, hast learned in Mentalphysics that behind all phenomena there is Life energy. This Life energy produces the varying phenomena, visible and invisible, that is called the Universe (of which human beings are parts, each one deciding the kind of human being he shall be according to his own choice, as he wills to use what knowledge he possesses of the universal or Cosmic Energy). Thou canst use the energy through training of thy will, thy desire, thy thought.

"Now, thou knowest that every expression or manifestation of God's Life in the Universe, every form of Life, is a center of action and reaction in the whole ocean of Life. Every form has its own atmosphere and its own motion, its own harmony, its own number. The whole Universe is made up of separate differentiated atoms, each a part of That Which Is—God, the Creative Spirit, Universal Intelligence, Divine Wisdom, each form being complete in itself, yet dependent upon every other form in the whole which embraces ALL. Without that conception, it seems to me to be useless to endeavor to understand God and God's Way. But thou, O Candidate, art intellectually familiar with all this fundamental knowledge.

"There can be no excuse, O Candidate, for any person who has the power to think **not** to be able to enrich his consciousness in this way, for all have human bodies, and the human body is the Book from which thou mayst read God's principles. Thou dost naturally see that the human body is merely a great collective organization of cells—the body is composed of an almost illimitable aggregation of cell life, each cell being **apparently** separate, but yet individually dependent upon and interdependent with every other . . . and all of the cells subject to, embodied in, and operating by the same law and force—the Law of Breath. To those who are not able clearly to see what

I am disclosing to thee, O Candidate, I would emphasize this illustration that thou hast in thine own body. If thou dost correctly visualize this principle within thine own body, thou canst more easily recognize the manner in which God's Universe is constructed. For example, if thou canst see that within thine own body all cells perform their work similarly and concurrently through breath after breath as the charging force, it is not difficult to see how God's Moving Wisdom, as the holy Breath of Life Itself, CHARGES ALL LIFE. It is but a step further to see, O Candidate, that Man is a complete example microcosmically of the whole of the Universe macrocosmically. Once comprehend this simple illustration, then thou hast conquered all ignorance of the Way of God in universality. In short, thou dost see that Man is a microcosmic sphere of Life—energy, substance, wisdom, truth, just as the Universe is an identical macrocosmic sphere of Life.

"Further, O Candidate—and this thou shouldst understand—it is the perfect balance of the energy of all the parts which keeps each part in rhythm. Let this be repeated: it is the perfect balance of the energy of all the parts—of The Whole, and The Whole is God—which keeps each part in rhythm. As a single conscious cell, then, dependent upon all other conscious cells, Man is dependent upon the whole Cosmos.

"So thou seest that Life—the center of the energy of the Cosmos—causes all things to be what they are.

"Life flows in balance everywhere. In thy constant state of 'becoming'—becoming, growing, evolving, perfecting, through increased knowledge and wisdom, more into complete surrender to or in correspondence with Life Itself—canst thou not see that thou art on thy way to becoming God in very truth? God's Life is reflected through thee. Then, finally in wisdom, thou dost become God, with all the essence of God's nature and quality. Thou canst not stop the flow of God's Life; that is eternal and unchangeable. Sooner or later It will embrace thee because sooner or later thou must embrace It . . . sooner if thou art humble and wise to watch Its action, later, to thine own grief and

disappointment and unhappiness, if thou dost ignore It and elect not to lose thyself in It. Finally, thine is the only choice.

"Great imaginative power is required of thee, O Candidate, to even imagine, on the one hand, the complexity of thy body (and also Life Itself in Its principle), and, on the other, the simplicity of the never-failing principle of thy body. Until thou dost understand the story of the Book of Life as thou hast seen it in thine own body, thou canst not expect to know much about the Cosmic plan of God in Life Itself. Once thou dost come, even slightly, to **know thyself**, thou mayst say that thou art truly on thy way—then thou hast found and dost tread The Path.

"Adieu, O Candidate! Ponder these truths in thine heart that Wisdom may gird thee, and guide thee, and rule thy life in Light!"

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The "Voice" ceased. We were left in our own silence.

(5)

"MAN'S WHOLE DUTY to HIMSELF"

MAN'S OUTER LIFE

- HOW TO DEVELOP COURAGE AND BANISH FEAR . . . "First Personal Duty"
- HOW TO DEVELOP FAITH AND BANISH DOUBT . . . "Second Personal Duty"
- HOW TO DEVELOP STRENGTH AND BANISH WEAKNESS . . . "Third Personal Duty"

MAN'S INNER LIFE

- GLADNESS, THE ETERNAL MOTIVATOR . . . "Fourth Personal Duty"
- GRATEFULNESS, THE ETERNAL COORDINATOR . . . "Fifth Personal Duty"
- REVERENCE, THE ETERNAL EMANCIPATOR . . . "Sixth Personal Duty"
- SILENCE: MAN IN GOD—GOD IN MAN . . . "Seventh Personal Duty"

How To Develop Courage and Banish Fear

(First Personal Duty)

To hear the "Voice" we must, as we have noticed so many times, have learned stillness. Within the "Voice" lies the mystery of mysteries. We must be ready in our hearts to listen, reverent in our own soul's rhythm, devout, true in our own silence, full in that expectancy that makes our attitude a prayer. Let us, then, in humility listen as the "Voice of the Logos" speaks:

"Yea, assemble in the silence of thine own heart, O Candidate! Thou hast to hear of a battle to be fought, a victory to be won. It is the battle of thy spiritual self hidden in the physical, the battle of thy mind over the dense form of matter (the body). It is the battle all human beings have to enter upon to gain freedom to aspire to the heritage of the spiritual kingdom of reality and become free of the Great Illusion. Thou wilt at once realize in the title a deep, basic cause of human failure or success—to Develop Courage, to Banish Fear. Thou wilt know how necessary, in the true philosophic life, thy courage is essential. In thy mind, if thou art a true philosopher, there is no place for Fear. Even in elementary psychology, Fear is recognized as the arch-enemy of mankind, and Courage a shining virtue. But the sad part of the story of human life is that practically every human being has his consciousness honeycombed with fear of some sort. Men imagine—based on the fundamental fear of 'death'—that they are to lose something, or that they cannot attain to what they desire. They imagine that the

process of so-called 'death' will result in the loss of their 'life' . . . they fear to lose their loved ones . . . fear that they will lose their means of subsistence and starve to death . . . fear today the result of yesterday, and fear today the unknown terrors of tomorrow. With Job, they say: 'The Thing That I Most Feared Has Come Upon Me,' not realizing that by the law of reverse effort the thing imagined in fear is thus created into materialization. Everything that is 'evil', O Candidate, has its creation in Fear!

"Think upon this phenomenon—think of it courageously. Thinking carefully, thou wilt see that what Man fears is not things and conditions and circumstances as they are upon thine ever-producing earth, but they are afraid of Fear itself, which places out of focus all that they observe in their own world upon thine own earth—Fain would I climb, they say, but I fear to fall; fain would I give, but fear to lose; fain would I live, but I am half-dead with fear; fain would I rise on the wings of my own faith to wisdom and success, but already I feel the dagger of Fear assassinating my soul.

"No matter what its form, O Candidate, Fear is the beginning of all evil. Fear can affect, never the Truth, but what is false; and it always multiplies. Fear demoralizes the forces of thy soul, disbalances thy mind and makes it impotent and weak, and causes thy body to wither; Fear is the originator of disease and death. Fear is what every man himself creates, and seems to stand by helpless as Fear destroys the beauty of his world. Fear makes men believe the worst, and causes psychological disturbances that act as a canker in their spiritual understanding. Fear is a misshapen, incongruous, unseeing monster in and among the differing groups and nations on thine earth today. Courage is needed in the hearts of men—pray that men of dauntless courage may arise to recognize God's Law of Peace and Abundance—not Fear of mediocrity and lack.

"Man's first personal duty, then, is to avoid Fear, not

to allow it to take lodgement in his mind; and, if that has already taken place, to deny it and destroy it by placing into his mind its victorious opposite force. This opposite force is **COURAGE**.

"Courage is of God, O Candidate; Fear of the devil. Courage makes all things possible to thee always when thou dost stand to conquer. When Courage feels it is in the right, there is no daring of which it is incapable. Courage gives strength to thy body, subtlety and speed and cunning and strength to thy mind, and Courage is the core of a man's true religion. Courage enables thee to look danger in the face, unawed and undismayed, and, though thou mayst lose friends and fortune, ease and liberty, thine own good name, thou wilt remain at peace because thou art in the right; all human beings bow in respect before such expression of divine strength in others. Moral Courage that faces opprobrium in the cause of Truth is divine. Courage, when thou art in the right, may lead thee to the crucifixion, but always there follows thy holy final resurrection.

"And the glory of Life's Law is that, as Man himself creates Fear, his enemy, he may, if he will, develop Courage, which is inherent in all phases and expression of wisdom.

"There is true knowledge. Learn thou it is this—
To see one changeless life in all the lives,
And in the Separate, One Inseparable.

"There is imperfect knowledge: that which sees
The separate existences apart,
And, being separated, holds them real.

"There is false knowledge; that which blindly clings
To one as if 'twere all, seeking no cause,
Deprived of Light, narrow and dull and dark.

"Ponder these things in thine heart, O Candidate! Fear naught, for there is naught to fear! Adieu!"

The Voice ceased, leaving us fearless in peace within our hearts.

Inaugural Convention Address to Initiate Preceptors

Subject: "How to Develop Faith and Banish Doubt"
(Second Personal Duty)

And, my Beloved, as we are still in our heart's silence together, this is what the Voice of the Logos is telling us. We must be simple and humble, loving and kind, deep in the devotional attitude if we would hear:

"Yea, O Candidate, if thou wouldst hear and be inspired, thy devotion must be true! The average human being knows the beneficent power of faith in his own life (though he may never think upon it); he also knows that doubt is that enemy which makes him lose his battles. Yet thou dost observe that ninety-nine hundredths of the human race do not consciously **develop their faith**, and cause it to become the impelling, overcoming force of their life; as, similarly, they do nothing to banish their doubt. **Faith is thy one primary spiritual tool with which God has equipped thee to bring thy dreams into reality, just as the power of thy imagination is a spiritual force which exposes and develops the pictures of what is possible for thee to make real in thine own life. Faith is BASIC. Faith is essential to any kind of victory. Faith is thine unseen guide and interpreter which enables thee to recognize Life in thine own breath, light in thine own mind, love in thine own heart, ambition in thine own will, truth in thine own being. Thy very earth and all that is in it are the product of faith, yet faith must not be confused with reason, above which faith soars eternally in triumph. Full of faith, absorbed in one great object, holding tenaciously to thy noble purpose, thou shalt come into full**

victory. In spite of recurring disasters, if thou be modest in thine unassailable convictions, thou shalt be upheld by strength and power and inspiration which emerge from thy FAITH, which is unseen within thyself. To such a man the only evidence of his objective is his faith, which, unseen itself, is the force to which he clings, and which forces him to go forward though tens of thousands may urge him to turn back.

"FAITH, O Candidate, is the parent of Courage, and in FAITH are embodied, among others, Strength, Power, Beauty, Peace, Joy—the latter propelling all virgin energy. **Faith** removes mountains. **Faith** lights thee through the dark to deity, raises thee from earth to Heaven. **Faith** never waivers, and creates the conditions, the substance, the energy and all that is necessary to bring thy plans to execution, and never leaves the side of wisdom. **Faith** never plays thee any tricks, but always portrays how thou canst build bridges to connect thy present world to a higher and better one, though Faith may always transcend thy reason. Faith is like the blossom which comes before the fruit—faith always comes before thy good works. And faith is like gravity—it balances everything and makes life constantly inspirational, for none live so happily as those who live by faith. **Faith** makes the discord of today the melody of tomorrow. **Faith** is the soul going spontaneously forth from itself on important business.

" 'Give me your faith,' cried one of the earth's great poets, 'keep your doubts.' FAITH, thou knowest, above all, teaches thee to trust God not alone in what thou hast seen, but in what thou hast not seen.

"And **Faith**, O Candidate, resides in silence—stillness is the ruler of its movement. When thou dost live by faith thy whole life is something that is complete yet undefined and unlimited, for Faith does nothing more than to enable thee to reach higher and higher heights. The faithful will always triumph, but alas for the doubtful and miserable man!

"Faith in thy heart is like light in the morning, compelling thee to converse with the angels.

"And faith is always practical, teaching the wise man always to trust the all-wise Lord of Life for all he has not seen. Thou shouldst humbly realize that thou art nothing but FAITH embodied; and when thou dost realize that, there is no problem on earth or in Heaven that can baffle thy daring. Aim high, O Candidate! The wisdom of the stars is thine forevermore. Adieu!"

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My Beloved, it is self-evident that to **Develop Faith** and **Banish Doubt** is a duty of first importance to every person who wishes to lead a successful life. It applies equally to the philosopher, of course, as to the dullard.

We have listened to the Voice exhorting us in FAITH. How different is DOUBT! . . . "Our doubts are traitors," wrote Shakespeare, "and make us lose the good we oft may win, by fearing to attempt." Doubt is dark and negative and helpless. Doubt drags us down from our high ideals. **All that we need say of doubt is that it springs always from the human mind, while FAITH springs from the soul.** It is an axiom of Orientalism that we know accurately when we know little, for with knowledge doubt always increases.

It is self-evident that we do nothing, **can do nothing, without FAITH.** We could use many words, and in the using of them very seriously confuse our own thinking, but it is obvious that it is faith that brought you Initiate Preceptors here today—some of you from far places. If you will think about it, you will see that faith is **the very basic platform of all Life's action**, just as Love remains inert. Faith is that which compels us to action—to wrong action, equally as to right action—that, of course, is clear.

And none can keep Faith from you.

They may rob you of fame, they may rob you of your wealth, they may rob you of your good name, they may

rip you up the back, they may put you in all kinds of circumstances and conditions where it seems almost impossible for you to go on, but **FAITH**—none can ever rob you of! And so I say, let us here be known as men and women of indomitable faith. Powerful . . . but "not thee, my son, by Me alone."

And, my Beloved, you Initiate Preceptors should ever remember that all your strength and force come from your Faith in things not seen. He who believes is strong; he who doubts is weak. Clear, deep, living convictions—the convictions of Truth as taught in Mentalphysics—though perhaps long "before their time" to the average consciousness, finally rule the world.

When your reason and your reverence are at work, your Faith simply cannot remain in suspense, for Faith walks in always undaunted to establish the equilibrium of your action.

And Faith with you in the building of the new age for the new race must be a certainty—if it is not, your Faith is worthless.

Your **Faith** must be regarded as the key that unlocks the eternal cabinet of God's treasures—wise must you be in choosing what you take therefrom, for in the end you have to learn that **Faith** is the secret bride of Love.

How To Develop Strength and Banish Weakness

(Third Personal Duty)

"Yea, O Candidate, prepare thyself, for only in thine own silence canst thou hear the Voice within the silence.

"Thou art today to be instructed in what is called 'Strength' (which IS), and 'weakness' (which IS NOT). Thou hast learned that STRENGTH is God's nature expressed in the Cosmos; it is the Life of every living thing. Thou canst know but little of the Universe by actual inspection. Its infinity—'God's Works'—escapes the grasp of thy limited vision.

"Thou dost first become acquainted with thine own globe, the earth, and from this little speck in the Universe thou dost draw thine own inferences as to the Cosmos in general. In thine own solar system, thou dost see the sun forming a field center, about which the earth and the other planets, with their moons, regularly revolve. Wherever thou dost turn thine eyes (no matter how little thou dost know, nor how little thou seest) order and law and strength exist in this harmoniously framed whole that is called the Universe; thou dost see that God has established strength as a *sine qua non* of permanence and indestructibility. **The law of the Cosmos is the law of established strength.**

"And today, O Candidate, thou mayst use the Cosmos, as thou dost know it, as the eternal symbol of God's **Way** in the microcosmic as in the macrocosmic. The symbol of God's Way in the Universe is the example for humanity.

"Man in his Cosmic aspect, as thou art fully aware, is a being very superior to that which is commonly looked

upon as a man, and which is described in books on anthropology, anatomy, and so on. External terrestrial man may be examined—and by an examination thou dost gain knowledge. But the essential body of macrocosmic and microcosmic Man is entirely beyond the reach of external observation. There is, as thou hast learned, God, Nature and Man: none can be understood in its **essence** without an understanding of the other two. God is in **Man**—Man is in **God!**

"That, O Candidate, should be the keynote of thy thought as thou dost consider thy great privileges; **for all human beings are greater than they seem to be.** Human beings rarely develop the courage to see how courageous they can be; they rarely develop the strength to see how strong they really are. The life of the average person is honeycombed with all sorts of little weak thoughts that creep in and disturb the free, even flow of the Eternal Wisdom that is ever moving and in which they really live. When they realize this negative attitude, they naturally deplore it. Similarly, when they think about the grandeur of a human being . . . the grandeur of even a human body . . . the grandeur and beauty and mystery of a man's ability to think, to create, to feel, to do, to live, to love, inspires them tremendously. But it seems when human beings cursorily consider Man, as most people do, they are inclined generally to lead themselves astray from the transcendental, sparkling Truth of their own nature. As human beings mix with one another, they seem to be merely one biped among other bipeds. One day is pretty much like another day, and, though in the heart of every man and woman there is the inherent **desire** to be happy, to be true, to be light, to be up rather than down, to be well rather than ill, their ignorance prevents the Truth of their existence to flow in their being and the consequence is that nine-tenths of human thinking is **negative.**

"The problems of the human family on thine earth, O Candidate, is due to human weakness—the product of ignorance. The Cosmos is self-evidently God's **STRENGTH.**

Weakness is Man's own creation. How, then, are human beings to 'develop strength and banish weakness?' As a philosopher, thou dost know, in thine intellect, that **THERE IS NO WEAKNESS**. Thou hast only to think for a single moment to recognize that in the scheme of the Deity there can be no weakness. The whole scheme would collapse at once if this were so, because all things feed upon themselves and thus they multiply. Weakness feeds on weakness—acknowledge weakness and thou dost become weaker! Use knowledge for knowledge's sake and thou must gain knowledge. Transform thy knowledge into wisdom, and thou must become wise. Then thy life is one constant rhythm of holy fear of the Law lest thou disturb the inmost silence of the established Eternal Law. And it is in this Law of Strength and Life that thou (and all human beings) dost live. But men generally do not know that they are made in the Image of God . . . made in God's strength.

"Thou, O Candidate, hast learned this Truth. Few men, however, fully know that this is the Truth of their existence. And thou must not criticize those who do not know. For long thou didst not know. But now thou hast learned it, hast builded it into thyself so that it has become the warp and woof of thy consciousness—that which God Is, Thou Art! But remember, even when men intellectually have learned this Truth, that they differ greatly. The God of one man is not the God of another. The God that thou dost know today is not the God that thou didst know before thy present knowledge did unfold within thee. The God that thou dost know today is not the God that thou didst know twenty years ago—and this is as it should be, for ALL is growth.

"With each thought there comes an unfolding, a greater outpressing of wisdom within thy consciousness. As thou dost become more like God, thou knowest God better. Consequently, thou canst see that the process of Man's life is a gradual becoming—**becoming something that he feels that he is, something that he knows that he is . . .**

a becoming, a gradual unfolding through practice, through right action, of what he believes God to be, and all right action must produce in consciousness—in thy consciousness for you—an increasing knowledge of what God is. There can be no weakness in God, because there is no place for weakness in what thou dost call the Cosmos. Do not **think** of the word! Do not **use** it. Man really is a glorious planetary Spirit! Man is a divine, spiritual, creative Being. Man is not a thing that lives in what he might call strength, or lives in what he might call weakness. Man is a divine, spiritual, creative Being. He is not submerged in the presentness of things. Man is all-pervading in the True Spirit, in the True Essence of the Divinity of God . . . of what he might call God in Man. There is no past. There is no present. There is no future. Thou, O Candidate, art subject to relativeness. Thou art a divine, spiritual, creative Being, possessing powers which are hidden until thou canst unfold them . . . powers in thy nature that are entirely removed from the field of perception of the 'rationalist,' who perhaps would not acknowledge that there is no 'weakness' in God . . . who would not acknowledge that intrinsically Man is **strong**, and there is no weakness in Man.

"But ignorance of the LAW changes not the Law!

"Think on these things, O Candidate, and pursue thine upward path in peace."

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The "Voice" ceased, leaving us to our reverie of the Spirit within us.

Valedictory Address

Initiate Preceptors' Convention

Subject: "Gladness—The Eternal Motivator"

(Fourth Personal Duty)

I invite us, then, my Beloved, with the complete trustfulness of little children, to listen to the "Voice of the Logos."

"Yea, O Candidate, be happy and glad in the silence of thine own Spirit that thou mayst know enlightenment. Be glad today! Some there are who must retrace their steps to their own familiar places—these Initiates should especially know gladness in their farewell.

"Gladness is thine eternal MOTIVATOR of ALL GOOD. Nothing moves in the positive direction of expression without gladness as the propelling agent. Blessed indeed, O Candidate, if thy heart be glad! Blessed gladness leads thee to Wisdom! One of the greatest lessons thou canst learn is the blessing of gladness, and how to become glad by habit. Gladness then balances itself within thee, expelling 'ill-health', establishing health.

"Gladness transforms ugliness to beauty within thee, re-establishing the Law. Gladness makes thee a well-spring of inspiration, destroying doubt and discontent. Gladness never suffers thine energies to stagnate or become inequable, for in gladness energy recovers itself, and Gladness tolerates no vexation of Spirit. Gladness transforms thine anxiety into confidence, thy sadness and sorrow and perplexity into joy and trust and deep contentment. Gladness frees thy body from pain and disharmony, inducing joy and serenity and confidence of thy mind, peace of thy conscience and thine ever-abiding spiritual

tranquility. Gladness is Life's Eternal Motivator, its power coming from within thee; its seeds are spiritual, and its beneficence comes from the center outward.

"But never, O Candidate, canst thou be possessed of gladness if thou dost not move others to be glad, and as gladness is the natural Force of Life within thee, so how to be glad should be thy first important duty, for gladness makes thee free. Gladness is a natural force generated from within thee—an esoteric quality reflected in exoteric perfection. Gladness has no bounty that can be directly measured, within thee, because its activity is engendered in the happiness of small events—a smile, a kindly look, a small unnoticed charity, a graceful attitude, and other countless infinitesimals which soothe alike the soul of thee who gives, and brings joy of heart to him upon whom such generosity of Spirit is bestowed.

"Men (and, indeed, nations), O Candidate, are at their best when they are gladdest. Thou shouldst learn and practice to enjoy the deep occult law of gladness, for he who is cheerful must perforce be grateful: being grateful, he stands in reverence, and a reverent man is on his way to the heart of God. The utmost thou canst hope for among thy fellows is contentment. If thou dost aim at anything higher, thou shalt meet with nothing but grief and disappointment. The answer to thine own doubt, should it assail thee, is thy GLADNESS. In Mentalphysics thou hast learned that that is God's Law, for there can be no creature but whose creation is established in gladness and a singing heart.

"In thy gladness thou canst feel thy God tuning thy soul into joyous deeds, which are the forerunners of rapturous gladness that bless thy life; but it is only within thee that thou canst find the source of gladness. To impart joy to others and in knowledge instruct them is thy highest Heaven. Thy gladness is the fruit of thy spiritual life, and thou dare not pray for joy unless thou bringest others to share it. When thou art free in the Truth of thy being, O Candidate, gladness rises within

thee as a constant, undisturbed sensation in the enjoyment of good. When thou art free, gladness is thy natural state of mind, a force universal in consciousness, that Life Itself uses to propel Its plans through thee and in thy self-created world.

"Be glad, then—and the Law will ever bless thee! Adieu, adieu!"

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The Voice ceased, leaving us glad in our hearts, silent and at peace in our growing knowledge.

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Today I hail you Initiate Preceptors—all hail! May you each one this morning learn, and never forget, that GLADNESS is thy holy nature. Spread gladness among those who in due process of time will become your students, and half your battle is won. Some of you will soon be leaving for your homes; may you take with you a feeling of deep gratitude that we have been able to meet together at our Convention, and gladness that will become your shining light forevermore.

All Man's power, all the power that Man has is the power of his own mind. Of his "own" mind?

Hundreds of times from this pulpit—I have declared that there is no such thing as "your" mind or "my" mind . . . all that there is is GOD's mind! And that what appears to be "my" mind is God's mind moving into expression. God's mind is all that there is, and all that I have to do, and all that you have to do, and that finally we can do, is to learn that one truth, and so order ourselves, as the watcher within our own inner world, that we do not allow anything whatsoever but God's mind to enter it. And when we constantly recognize that God's mind is the ruler of our own inner life, then never to misinterpret it.

You have the liberty to think whatever you like to think, and if you think "evil," you shall not reap "good"—how could you? If you think that you are "poor," you can never become "rich." If you think that you are "unhappy," you can never become "glad," and so on.

Now, that which causes God's mind actually to move in the Universe is GLADNESS!

Creation anywhere cannot take place without motion. Motion is Wisdom in action. That which actually propels Wisdom is JOY—GLADNESS.

So I have no more to say. Let us be GLAD! I would like us here to be known as people who are always glad. I would like every stranger (I hate that word), but everyone who comes into this church for the first time, to feel that when they come into the presence of any one of us here, that we are not puffed up, that we are just plain ordinary folks, but that our hearts are singing and our souls are at peace, because it has been vouchsafed to us to learn and finally spread the Light of Life Itself. Merely being here makes us grateful, and when we are grateful (a subject upon which we shall talk next Sunday morning), the very human body is kept in a state of meltingness. When we are grateful, our hearts are so entirely responsive that we stand in reverence before—I may not know what it is, but it is all so grand, and beautiful, holy and unchanging—we stand in reverence; and he who is reverent has come very near to the heart of God. And as he enters nearer and nearer the great heart-beats of the heart of God in this Universe, it will draw him into unison; then there will never be any grief of any kind for him any more. So, my beloved Friends, whenever I think of you I shall think of you in gladness. I do at this moment give thanks in gladness for you! What would you be without Mentalphysics, but what would I be without you? Then let us be glad, and to the degree that we know our gladness, we shall give thanks, and learn that gratitude is the mother of all virtue.

"Gratefulness — The Eternal Coordinator"

(Fifth Personal Duty)

"Yea, be silent, O Candidate! Be comforted; thou could'st not seek Me if thou hadst not already found me!

"Thou hast learned much. Last Sunday I did instruct thee regarding a glad heart, impressing upon thee that gladness transforms a man into a well-spring of inspiration, destroying doubt and discontent, that gladness never suffers thine energies to stagnate or become inequable, for in gladness energy recovers itself, and gladness tolerates no vexation of Spirit. Gladness, thou didst learn, transforms thine anxiety into confidence, thy sadness and sorrow and perplexity into joy and trust and deep contentment. Gladness frees thy body from pain and disharmony, inducing joy and serenity and confidence of thy mind, peace of thy conscience and thine ever-abiding spiritual tranquillity. Gladness is thy Life's Eternal Motivator, its power coming from within thee; its seeds are spiritual, and its beneficence comes from the center outward. Thou hast also learned, O Candidate, that thou canst not possess gladness if thou dost not move others to be glad, and as gladness is the natural Force of Life within thee, so how to be glad should be thy first important duty, for gladness makes thee free. Gladness is a natural force generated from within thee—an esoteric quality reflected in exoteric perfection.

"Then, Gratefulness! In Gratefulness, one of the greatest general virtues of Life, thou dost see a LAW. Without Gratefulness we see no Law or Order in the Universe. To know God's Omnipotence, Gratefulness is vitally nec-

essary in thy life, for it enlarges within thee a sublime humility that brings freedom of mind and deep reverence to the one in whom thou dost live. When extended toward another human being, Gratefulness produces within thy grateful heart a sensation of beauty that can be recognized in no other way, and exalts thy soul into rapture. Gratefulness expressed from one man to another causes both to recognize the reflection of God, the Beneficent One, who has given thee everything thou dost already possess, and from whom also thou mayst expect everything thou canst hope for.

"The greatest thing thou shouldst thank God for is the power to render thanks constantly wherever and to whomever they are due. Only thus canst thou as an enlightened one become truly ennobled in enlightenment of the Divine Principles of Life Itself.

"Thus dost thou see Gratefulness to be a LAW. Thou shalt learn that Gratefulness is the great coordinator of thy life, and should be thy earnest motive. Even in thy physical body, Gratefulness causes thy bloodstream to become purified. Gratefulness always pays the deliverer great dividends. It is like faith in thy business—it develops trading; thou wilt pay thy debts not alone because it is just to discharge them, but because thou mayst greatly enlarge thy credit. Gratefulness coordinates all human emotions and renders thee immune to disappointment, grief, sorrow, and so on. Never canst thou be unhappy when grateful. Joy and ingratitude can no more mix than can oil with water.

"And wise art thou, O Candidate, if thou dost render thanks when things go wrong in thy Life. Then thou dost immediately see how Gratefulness coordinates and regulates thy thoughts upon the irrevocable Law of Life and brings thee back upon The Path.

"He who shows himself devoid of Gratefulness should humbly contemplate his many physical powers. All parts of thy body minister to all other parts; symbolic, of course, of Man's position in the whole human family. As

thou dost look out over all the ramifications of human affairs, thou wilt see that it is Gratefulness, which, like a band, binds the elect of God together. Gratefulness is a virtue thou shouldst constantly engender within thy soul. Thou shouldst never consciously enjoy any slightest benefit without first seeing that thy heart melts within itself in Gratefulness. Never canst thou learn humility enough to omit thy thanks. Those who make thee happy are always thankful to thee for being so, and in that thou dost see the Eternal Principle in the Heart of the Lord of the Eternal; for unto Him, who is there who can render adequate Gratefulness for every blessing of creation?

"The way to be grateful, O Candidate, is to practice. Hast thou ever received a favor? . . . never forget it! Hast thou ever rendered a favor? . . . never remember it!

"As an aspirant to Wisdom, O Candidate, thou knowest that this is not merely an academic hypothesis, or a toy of philosophy—thou knowest that Gratefulness is the LAW of Life! Gratefulness is a LIVING force! Its effect is universal! When thou dost feel and express Gratefulness, and practice gratefully, the whole of the subtle forces of the Universe are set into motion immediately to reward thee on the highest plane of thine existence—in thy soul, in thy mind, in thy heart; and whatever that subtle force is, it comes to thee and passes out from thee in ever-increasing magnitude and strength, so that thy life in thine own consciousness is immeasurably blessed, and thine own life-activity, in all its phases, blesses all whom thou dost meet. And then, as a result, impellingly, as the one result, as a corollary of God's Law, thou art perforce blessed fourfold to the degree that the Light passes through thee to others. It is, however—though a practical LAW of Life (as all God's Laws are practical)—something that thou must learn for thyself.

"This force and substance of Gratefulness is nonetheless the Cosmic force that compensates all Life in the Universe. It is the governors of a gas engine. It is the essence that keeps all things moving in that motion of God's Law that

is eternal—it is essentially Godlike. It is conceivable, of course, that thou may'st learn Gratefulness without knowing much about God, or recognizing that Gratefulness is of the very nature of God. But it is only through true religious training that a man can come to know, and be able to use Gratefulness.

"What the whole human race needs today, O Candidate, is to learn and practice Gratefulness—to both God in Man and Man in God. Until that time shall come, thine earth will be the human battlefield, for the base ingratitude of men ever must give birth to strife. Think on thine own Gratefulness of heart, O Candidate—let thine heart give forth its bounty in Gratefulness. Adieu . . . Adieu!"

And thus, my Beloved, the Voice.

"Reverence — The Eternal Emancipator"

(Sixth Personal Duty)

"Yea, O Candidate, incline thyself to complete restfulness—let us enter the silence together. I shall speak to thee of Reverence, the Eternal Emancipator, and also Silence.

"To speak of Reverence to a candidate like thyself, who art earnest in thy search, may seem quite unnecessary, but thou dost know from experience that the more thou dost come to know the more thou art conscious of the little thou dost know. And because of the constantly outpressing nature of the Universe Itself upon thy consciousness, thou dost perforce stand in **Reverence** before the entirely indefinable Wisdom of God. Then thou dost know in the very deeps of thy soul, and also in thy mind, that **God is All**, that God is everywhere, that there is nothing but God, and that thou art God in the form thou dost now find thyself. Thou art **in God** and God is **in thee**, and there is not one single possible pin-point of vacuum between that which seems to be thee and what seems to be **God**. Whether thou dost know it in the true and real sense that thou art God **in action** is, however, quite a different matter. But thou art able to intellectually realize those transcending truths, and, at certain rare intuitive moments of thy life, thou hast been able to **feel** those transcending truths to be true within thee. And it is possible that on rarer occasions still, thou dost feel thyself so entirely uplifted that the work of thy hands and thy mind proves to thee that there is something infinitely beyond what thou dost ordinarily seem to be that works through

thee. And it can, of course, only be God. So, I ask thee to make this Something very real to thyself as thou dost sit in devotion.

"Today, O Candidate, thou mayst reach the height of human rapture if thou canst make real to thyself the **basic** truth of all Life . . . that **Man** is in God and that **God** is in Man—'I and My Father are One.' To **realize**, thou must study in the hallowed Silence of the Eternal Spirit. Platitudes there are in abundance on the Silence—it is golden—it is the friend that never betrays—its music is more musical than any song. Wouldst thou be wise, thou shouldst be wise enough to hold thy tongue. Silence is a state that must be learned, and mostly sorrow, misfortune, disappointment teach it. He who knows its aim and purpose never regrets his silence as often as he regrets the unwisdom of his speech. In Silence, thou art least alone, for spiritual society is found in the deepest solitude, and the secret of Silence is that there is no Silence, for Silence is the audience chamber of God. But it is of a deeper, holier Silence that thou shouldst think this morning; that Silence in which alone thou dost know thyself to live in God, and in which alone thou canst feel **God living in thee**. Wouldst thou know God within thee, seek then to see His Sovereignty in thy justice, God's Way in thine own right action, God's Being in thine own love toward Life and living things, God's Beauty in thine every word and deed. Seek, too, to find God's Presence where alone thou canst—within the Light of thine own mind and the love of thine own heart; for where God's Light is known, there is peace. But thou canst not define God, for language reels and words come not. **The only language of any value in portraying God is thy Reverence and the Silence of thy soul**. He who knows Silence must have knowledge enough of the affairs of thine earth to see its follies and virtue enough to despise its vanities. He who knows Silence, to deal with other men, is discerning. He who knows Silence, to act and live in God, is wise unto

God's Silent Ways, for God is so silent as to be unchanging.

"Silence, then, is thy link with God. 'To him who sees Me in everything and everything in Me, I am never lost; and he is not lost to me.' Yea, Silence links Man to God, God to Man.

"God is eternally at rest in Silence, yet there is nothing that he does not do. And if men who are today warring against each other on thine earth were to hold fast to this simple truth, all under their rule would work out their own reformation. As Laotze, China's great sage, wrote in conclusion of the Tao Teh King: 'The simple nature of the Nameless One will free us from desire, and so give peace. And peaceful states will govern best themselves.'

"And how infinite and all-pervading, O Candidate, God's Silence is. If, through a single day of Silence, the right knowledge of God were, by the Higher Ones, spread through the nations, thine earth would become like the endless ocean into which all streams continually flow; indeed, thine earth would be transmuted into Heaven.

"Is that thy goal, O Candidate—to see Man redeemed from his own troubles, becoming divine? 'Yea!' of course, is thine answer! Thou art aware that what God is Man may become—indeed, Man is potentially what God is. Man comes to know his Highest Self alone in Silence, and as he comes increasingly to know, Reverence for ALL THAT IS increases within him. It requires divinely opened eyes to see Life's Living Truth. Thou art able to see, O Candidate, that Man (on the one side of his divine existence) is signally victorious; on the other side, he seems to be, in what he does, a colossal failure. Even in his failure, however, if he has learned aught of Wisdom, he stands in Reverence. Watch a man, a woman, when his or her eyes are divinely opened—then, the whole Universe changes! The very things within the Universe take on a different aspect. But, above all, there comes to the enlightened one an understanding, not alone of what he can see physically, not alone of that which seems to be

the reality in the visible Universe, but he sees clearly (though he is unable to define to another) the Absolute Law, the Eternal Spirit, the Moving Wisdom, in what seems to be the **invisible**—which is irrevocable, everlasting, unailing; and, consequently, the **visible is made perfectly clear**. Silence to anyone, whether he be a scholar who looks backward, or whether he be a student who looks forward, is something that all may enjoy. And if, O Candidate, thou hast trained thyself to merely be still, stilling the processes within thine own physical body even, thou hast experienced something that the average human being, absorbed in and hemmed in and around and about by the great chaotic movement of what on thine earth is called civilization, has never known, and thou art richer by virtue of something **that makes itself felt . . . IT MAKES ITSELF FELT WITHIN THEE**.

“And, O Candidate, thou hast learned in Mentalphysics that the ‘within thee’ is thine own ‘City of Emptiness’—in which wisdom resides and works through thine inmost consciousness. In thy ‘City of Emptiness’ reside all the great generic principles of Life. In listening to Me today thou hast REVERENCE in thy mind, but if thou considerest any word that to thee portrays any phase or factor of the Living Eternal Principle of Life, thou wilt see that that word, majestic in itself, transforms itself into a key and reveals to thee not alone that which seems to be confined within its own meaning, but everything that thou mayst contemplate in the Universe. Words portray ideas that come through the Spirit, from the Spirit to thee, and so thou dost understand according to the evolutionary development that thou thyself hast reached.

In thy ‘City of Emptiness’, thou dost feel that thou knowest and thus thy battle is almost won. Thou dost feel that thou knowest finally that God is **ALL THAT THERE IS**. Thou hast outgrown the traditional religious idea of a God that is up somewhere, that is in a place called Heaven, that is confined to a definite location. In short, thou hast crucified within thyself the idea of an anthropomorphic God—thou hast resurrected thyself into

the belief (perhaps the knowledge) of a **Universal God**. Thou dost see this Truth in thy mind—thou knowest it in thy soul!

"Then, O Candidate, thou art sure that thou canst feel thy Universal God—present in one and every place at the same time, no place where it is not . . . thou canst feel it within thyself. Then stand in Reverence! For with others it is perhaps quite difficult to realize this truth. But thou, O Candidate, art sure that thou seest that the Universal God spreads Light—is Light—that the Light that issues forth from God (one and the same) is LIFE. This Light, as thou canst see, would not be Light unless it were composed of infinite circles of motion, and the greater the number of circles of motion, and the greater the velocity within them, the greater the Light consciously within thyself. Thou seest, therefore, God's nature (thine own nature) shines forth in Light, which is Wisdom, eternally directed in virtues and principles by Eternal Energy, and all that thou canst imagine of a generic nature in the Universe centralizes itself in the all-pervading power of God.

"In Reverence and Silence alone canst thou comprehend, O Candidate. Think well upon, and lovingly feel into, this Truth of Truths. Adieu . . . adieu!"

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The "Voice" ceased, leaving us in that peace which is born in Reverence.

Silence: Man in God— God in Man

(Seventh Personal Duty)

"Yea, let thy humility assure thee, O Candidate, of thine entry into the Kingdom within thee. I shall speak to thee of Silence, the final truth of thy being.

"Last week, thou wilt remember, thou wert inspired by knowing that in Silence thou art least alone, for spiritual society is found in the deepest solitude, and the secret of Silence is that there is no Silence, for Silence is the audience chamber of God. But it is of a deeper, holier Silence that thou shouldst think this morning; that Silence in which alone thou canst feel **God living in thee**. Wouldst thou know God within thee, seek then to see His Sovereignty in thy justice, God's Way in thine own right action, God's Being in thine own love toward Life and living things, God's Beauty in thine every word and deed. Seek, too, to find God's Presence where alone thou canst—within the Light of thine own mind and the love of thine own heart; for where God's Light is known, there is peace. But thou canst not define God, for language reels and words come not. **The only language of any value in portraying God is thy Reverence and the Silence of thy soul.**

"In thy Silence, then, O Candidate, consider GOD—the Great Everlasting Infinite First Cause, from Whom all things in heaven and earth proceed, Who can neither be defined nor named . . . and this, in the highest summit of thy consciousness, **IS WHAT MAN IS**. Thou hast with patience and gratitude studied and practiced Mentalphysics to the point that thou dost **know** that Man Is God in Human Form, and thou must be patient with those who

have not been so signally blessed. To state to the average person that **MAN is God**, or even that **GOD is MAN**, would be to bring calumny upon thine own head. Most people, steeped in tradition and superstition regarding the Diety and Supreme Intelligence of the Universe, know little of what 'GOD' actually is, and consequently their God is a God of complete mystery and fearful speculation.

"Such people, thou art fully aware, even may admit that in some way God can make himself the object of immediate intuition to the blessed, and reveal Himself according to the weakness and proportion of finite minds. His works, they rightly say, but faintly reflect in mankind the image of His Perfection. To have a just idea of God, such people say, it may be necessary to see Him as He is, and they admit that this would be something that never entered the heart of Man to conceive, but that it **will be** (some day in the future after what is called 'death' takes place) a fountain of unspeakable, everlasting rapture. They rightly declare that all created glories will fade away in God's Presence. The great majority of religious people believe somewhat in this manner. Their benefits are always in the future. They are not possible here, but only hereafter—but thou knowest thy great good fortune of the Everlasting Truth. Their salvation is something that in some strange way depends not upon themselves and their own efforts, but upon some unnatural dispensation of Providence, who provides a place called 'Heaven' in some far-off realm which is reserved for the 'good,' and another place of an opposite nature for the 'bad.' Thou dost know that thou art in Heaven now—thy silence assures thee of thine immortality. Rest, then, in the highest level of thy consciousness to see how thou hast grown beyond the ordinary human understanding.

"First, O Candidate, thou hast grown into a higher spiritual conception of Life generally, and hast learned—though thou hast not yet experienced in fullness—the

truth that GOD is Man. Thou dost spiritually discern and art on thy way to the realization that MAN is GOD. Thou art able freely to indulge thy mind in the all-continuity and absolute unbroken growth of thine own life. Second, it pleases thee to think that, though thou dost know so small a portion of the works of the Creator and as yet dost possess so little wisdom, thou art learning gradually with the swiftness of thine imagination to trace out the hidden springs of Nature's operations and secrets, to keep pace with the heavenly bodies in the rapidity of their career, to be a spectator of the long chain of events in the natural and moral worlds, to visit in confidence the several divisions of all Creation, to observe and understand their infinite order, to observe the dependence of the parts of each system and of all systems upon one another. Thus art thou able to bask forever in the harmony and bliss of the Universe and all that it is. Much more dost thou know, O Candidate; much that thou canst do. Heaven for thee hast already come down! Thou art in Heaven now! Thou art eternal now! Thou art established in the WAY! Further, as thou dost listen to the inmost Silence of thyself, thou dost see clearly how thou mayst accelerate thine own advancement and unfoldment into greater wisdom, into greater God-likeness, into greater divinity of expression on all planes of thine existence.

"Now, O Candidate, the normal living of the average human being is based on confused thinking. Human beings never clearly see the motives or the consequences of their deeds and actions. This is largely because men's minds are rarely stilled; even in sleep men are restless. The philosopher knows that it is only in Silence that thou canst experience wisdom. Even the uninitiated and non-practicing person sees that, even in everyday affairs, a man does efficiently the work he is doing to the degree that he is quiet in his mind. Thou hast learned, O Candidate, that, when thou hast surrendered to the unspeakable power of thine own Silence

and non-action, thou dost instinctively incline thyself thereto, to find that thou dost lose thyself in the Eternal Self of Life. Then follows **VICTORY**—the Universal God's eternal smile; thou hast won the final battle; thou hast defeated thine own mortal self. God is then thy hope, thy way, thy guide and lantern to thy feet. Then art thou born in God, attached to Universal Consciousness as a plant to its root, and thou wilt never wither. Victory means liberty!

"Then, O Candidate, follows **RESIGNATION**—fearless of fame or fortune, thou art resigned to **GOD**.

"Then follows **Service to thy fellowmen** . . . they serve God well who serve His creatures. Then follows **Love**: There is no Life without Love, for Love is God, and God is **ALL** . . . the Great Everlasting Infinite First Cause from Whom all things in Heaven and earth proceed, the unnameable, the indefinable. Love is God . . . and Love never reasons, but profusely gives; Love is the Scepter of immortal action.

"Then, O Candidate, follows **Light**: Thou art its symbol and its substance! The Light of the Divine Wisdom that is universal and resides in every being, every living thing! God's Light, through thee, spreads till all in thy life is luminous, and God's Kingdom comes fully into thy consciousness.

"Then, O Candidate, follows **Justice**: majestic, proud, austere! Justice is Truth in action! Justice, the companion of Wisdom! Justice, the Soul of the world.

"Then, O Candidate, follows **Peace**: Peace, the soft and holy shadow of the Almighty Father and Lord of all Life, that passes all understanding. Thus, knowing **God's** silence in thee, thou dost constantly, in every thought and word and deed, stand unafraid in the radiance of thine own soul's great dawn, listening to the eternal whisper within as the Voice of God . . . '**Peace, my holy child, be thine! Thou dwellest in My Peace forever!**'

"Go now, O Candidate, in the silence of thine own Spirit! Adieu . . . adieu!"

(6)

"YOUR PERSONAL PROBLEM"

- YOUR HEALTH AND YOUR HAPPINESS . . . "The Inspiration of Permanent
Personal Happiness—Life's Great Power Revealed"
- YOUR HOPES "Stimulating the Physical and Mental
Mastery of Body and Mind, etc."
- YOUR TALENTS AND YOUR WEALTH . . . "How to Multiply, Use and
Maintain Them"
- YOUR LIFE IN GOD—GOD'S LIFE IN YOU . . Making Victory Inevitable
and Ultimate Failure Impossible

The Inspiration of Permanent Personal Happiness — Life's Great Power Revealed

Subject: "Your Health and Your Happiness"

I invite us, then, my Beloved, with the complete trustfulness of little children, to listen to the "Voice of the Logos."

To hear the "Voice" we must, as we have noticed so many times, have learned stillness. Within the "Voice" lies the mystery of mysteries. We must be ready in our hearts to listen, reverent in our own soul's rhythm, devout, true in our own silence, full in that expectancy that makes our attitude a prayer. Let us, then, in humility listen as the "Voice of the Logos" speaks:

"Yea, feel that thou art truly happy, O Candidate; for if thou wilt feel happy, health is already assured to thee.

"Few people know this basic secret of their own living. Should there be doubt in thine own mind, thou shouldst learn that Health is easily thine for the asking, if thou obey the natural Law of Living. It is purely a matter of learning the LAW of thine own being. In Mentalphysics thou hast learned, so that thou art able to bring into expression in thy life, the Truth that there is nothing but GOD, that GOD is absolute Perfection, that Man lives in God, and that Man's life is the outpouring or outpressing of God's Life in him—or MAN'S LIFE IN GOD. To thee this is all self-evident, for which thou art grateful—never again canst thou be in confusion. Thou knowest that Man (thou thyself) dost possess within himself (by virtue of GOD being ALL THAT THERE IS) all the nature and quality and essence of God. Thou knowest that that is

what MAN IS . . . Man is nothing BUT the essence of God. These truths, O Candidate, are the foundation of thine upward growth in knowledge and creative power. Then, hearken!

"Knowing the fundamentals of Wisdom, thou art aware that the great processes taking place in the **macrocosm** produce corresponding processes on the **microcosmic** plane. Thou dost know that that which exists eternally in 'Heaven' (the spiritual plane) seeks to be embodied and represented in terrestrial forms upon thine earth. Macrocosmically, Man has never lost his divine nature; though, microcosmically, he has not attained it perfectly in expression. The cry of the heart of the true seeker, then, is by what means, can a man effect the process of his spiritual regeneration? Thou canst not do it with thy will, O Candidate, as thou dost know, or thine intellect, but thou canst do it only by teaching thyself to allow the Divine Spirit within thyself to express Itself . . . to **EXPRESS ITSELF** . . . which necessitates, of course, renunciation of what may be called the "personal" self—by realizing that thy life is God's Life . . . **thy life is God's Life** . . . and by training thyself to watchfulness of the way that God's Life **expresses Itself through thee**. It is nowhere stated that God is a temple of Man; but all ancient scientific religions that Man has created and followed declare that Man is the Temple of God. Thou knowest thou art the Temple of God . . . 'the temple, into which the Light shines (of Itself) in the darkness.' God is changeless—and as there is naught **but** God, the Law of Life in all its intricacy and its complexity is itself changeless.

"**This**, O Candidate, is **HEALTH**—a perfect mind in a perfect body. This is the Royal Secret. This is the sole purport of Man's life on the earth—to **become** what he truly is, **God in Human Form**.

"Then, thine **HAPPINESS**, O Candidate. Thou art fully conversant with the Truth that happiness is the primordial state of Man. It is the primordial state of Man because the primordial state is God! Happiness is the

primordial state of Man, and can be disturbed only by Man and his own selfishness. Happiness and selfishness are as oil and water. **Until thou knowest truly what HAPPINESS is, thou canst not know Wisdom.** Degrees of happiness among human beings vary according to the degrees of their wisdom: consequently, he who is most wise is most happy. And he who is most happy cannot but be wise! For the wise man recognizes that happiness, as well as all the great blessings of mankind, is easily within thy reach; but most people, believing that happiness comes to them from without, shut their eyes, and, in the dark which they create, fall foul upon the very thing they search for, without finding it. The common course of things is in favor of happiness—happiness is the rule, misery the exception of thy life. **This is a wonderful, undeniable truth that all HAPPINESS—deep and eternal—consists in the resignation of thyself to God's Law;** but this only few are willing to learn. Thou art bidden to CULTIVATE happiness. As a wise man, thou must learn that happiness is the basic substance that shines down upon thee from Heaven within thyself—it is, indeed, the MANNA that cometh down.

“Thou must know, O Candidate, that the EFFECT of Happiness is universal. Only as thou art acquainted with Happiness canst thou learn Life's rules and ways. To endeavor to tell a happy man how glorious HAPPINESS is would be as vain as telling a healthy man what health is to him. HEALTH is eternal, and HAPPINESS is what makes it so. HAPPINESS consists not in sudden flashes of Light, but in continuous mild serenity—its example is the Sun. Thou wilt learn, if thou dost not already know, that the cells of thy physical body are charged into energy and feeling by happiness, so that the actual quality of thy living is high or low, according to thine own degree of understanding of happiness.

More important still, the quality of thine energy, the actual measure of thy power to do, is in exact relation to thy sense and feeling of happiness: an unhappy man is

rarely an inventor or a creator, or a doer, of any worth. Happiness is the radiant messenger who leads thee into spiritual understanding of God's eternal nature in thee. Happiness always reveals to thee that thy path of duty is very near, whereas most people seek for it in what is remote.

"Life Itself exhorts Thee, O Candidate, to **CULTIVATE HAPPINESS**—of all duties, **BE HAPPY!** Happiness brings thy duties, thine ideals, thy very essence of God within thee, nigh unto thy heart. Most things that unenlightened people desire to do are far away from them—that is how most human beings think. Thy very duty is as near as thy right hand, but most people think that that which they desire most and that which they believe will help them into the state of radiant happiness and peace and wisdom, and so on, which intellectually they seek is a very good course to follow (and most people seek those things), are always remote and far away. **Happiness**—because it is the foundation of thine energy—shows thee always that the work of duty lies in what is easy. As a wise man, thou seest the wisdom of doing what thou canst do. Always do well the simple things that lie right under thine eye or under thine hand. There is no other way to reach the great, other than by seeking and making friends with and finally conquering the simple things. Therefore, **Happiness**—because it is the foundation of thine energy—shows thee always that the work of thy duty lies in what is easy for thee, whereas most human beings seek for it in what is difficult for them. **HAPPINESS** is the parent of thy sincerity, and never has there been a man possessed of complete sincerity who did not move others (as, too, there has never been a man who had not sincerity who was able to move others) toward wisdom.

"**HAPPINESS** to thee is as the pupil of thine eye, O Candidate. Of all the parts of a man's body there is none so fine as the pupil of the eye—'Look', says an Oriental proverb, 'at the pupil of the eye as thou dost

listen to a man's words! How can a man hide his wickedness if thou dost look into his eye?'

"Ponder well these truths, O Candidate, regarding thine own HEALTH and HAPPINESS—both are within thee! Both are thine own primordial essence of God within Thee! Adieu . . . adieu!"

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The Voice ceased. We are left in health and happiness in that peace that passes Knowledge.

Stimulating the Physical and Mental Mastery of Body and Mind, etc.

Subject: "Your Hopes"

I invite us, then, my Beloved, with the complete trustfulness of little children, to listen to the "Voice of the Logos."

"Yea, always be as a little child, O Candidate—thus wilt thou learn trustfulness. List well to Me!

"Last week thou wert informed that happiness is the primordial state of Man. It is the primordial state of Man because the primordial state is God. When thou art unhappy, it is because this primordial state of thy being has been disturbed alone by thyself and thine own selfishness. Happiness and selfishness are as oil and water. Until thou dost know truly what HAPPINESS is, thou canst not know Wisdom. Degrees of happiness vary according to the degree of wisdom: consequently, he who is most wise is most happy. And he who is most happy cannot but be wise! For the wise man recognizes that happiness, as with all the great blessings of mankind, is easily within his reach; but most people, believing that happiness comes to them from without, shut their eyes, and, in the dark which they create, fall foul upon the very thing they search for, without finding it. The common course of things is in favor of happiness—happiness is the rule, misery the exception. And it is a wonderful, undeniable truth that all HAPPINESS—deep and eternal—consists in the resignation of thyself to God's Law. Thou art bidden to cultivate HAPPINESS. To the wise man, HAPPINESS is the basic

substance that shines down upon him from Heaven within himself—it is, indeed, the MANNA that cometh down."

"This morning, O Candidate, thou wilt be shown how thy health and thy happiness are very largely built upon 'Your Hopes.' Thy Hopes constitute the best part of thy riches, for nothing so much as Hope enlarges thy Courage and beckons thee on to Victory . . . whereas without Hope thou art already dead.

"In the heart of a man who feels that he is tuned to Life's eternal symphony of unfoldment, Hope springs eternal, and is the mother of his faith, brightest and most powerful when it rises from fear. 'Mighty Hopes,' wrote thy poet Longfellow, 'make us men'—always urging thee on and telling thee tomorrow will be better . . .

"And Hope, in its broader power, proves to thee Man is divine, for Hope always breaks loose from the temporal perishable things with inspiration towards things unseen and eternal in their nature. No matter what thy height of thought and aspiration, thou hast nothing but Hope. Thy life is based on Hope and thy world is properly thy place of Hope, thy testing ground. Hope is the first light in the mind of a little child; it is the last lingering light in the human heart . . . when it is extinguished, there is darkness, cheerless and impenetrable.

"It is necessary, moreover, for thee to hope to know happiness, O Candidate, for Hope itself is happiness, the herald of faith, the mainspring of action. Hope is the constant companion of thine imaginative and creative faculty, and in Hope thou hast visions of future triumphs, which instantly animate thine exertions. Hope compels thee to contemplate worthy objectives and creates in thee worthy endeavor. Arising directly out of thine imagination, which engenders its fire, Hope makes thee rise to thine own evolutionary heights, making thee an enthusiast and a victor in thy doing. A man of faith always hopes and has always cause for Hope, for he knows the mutability and the unreliability of human affairs, and how

slight a circumstance may change the whole course of events between success and failure. Hope, accompanied by knowledge, is thine own transforming power, for it leads thee swiftly into conquest; and, if the hopeful man be wise, through right action, he gravitates straight to the heart of God.

"If all were to be taken from thee, O Candidate, well mayest thou pray that the light of Hope be left behind, for through Hope's light all true knowledge of Life's Eternal Law would again begin to glimmer into thy consciousness, beckoning thee on to again enjoy its pristine brilliance. Hope, then, the enemy of worry and despair, is one of Life's most vigorous principles, furnishing advice to Man by which he may execute his best endeavors; it sets both head and heart in unison; it animates a man to do his utmost . . . and when Man has done all he can do, God does the rest.

"Unity is always silent or soft voiced. It is discord alone that proclaims itself loudly in thy life. So long as all the vital elements of all that thou dost know as the universe, all fitly adjusted, pour forth in their movement like harmonious, tuned strings, all its melody and unison . . . Thy life, then, from its mysterious fountains, flows out as in celestial music.

"Thy life, O Candidate, is the natural expression of thy Spirit! It lies all around thine expression—physical, mental and spiritual. Cultivate high hope if thou wouldst engage in high endeavor! Thy very life as thou dost live it springs ever from thy hope! Think well on these things. And now, adieu!"

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The Voice ceases, and we are left tingling in the heart of us with hope.

How to Multiply, Use and Maintain Your Talents and Your Wealth

Subject: "Your Talents and Your Wealth"

Let us, then, listen intently to the Voice. We are silent as in a darkness. Yet as we listen to the "Voice of the Logos," the silence will seem to come into total Light:

"Yea, O Candidate, thou art bathed in Light. Thou hast learned much, but thou hast much more to learn.

"Last Sunday thou wert instructed, O Candidate, upon thy HOPES in the widest meaning of the word, thy basis of all action. Today thou shalt listen and gain knowledge on thy Talents and thy Wealth. Only according to thy talents canst thou do, for thy talents are thy very essence. Bearing in mind the cardinal teaching of Mentalphysics that 'Man is God in human form,' Man is God to the degree that he has developed his own natural talents. When thou dost live in God's Way to the very height of thy talents, thou dost reach the highest point of thine evolutionary development, and art on thy way to absolute divinity. The world always awaits a man with superior talent, rather than genius. Talent depends on faithful application and industry. Talent gives a man a natural superiority far more agreeable than that which proceeds from riches, birth, fame or any external thing. And in thy divine nature there is concealed, as in the bottom of thy mind, talents and abilities of which thou art unaware. It may be 'difficult' for thee to develop them, but when thou dost desire and dost work to develop them, thou dost acquire all that Life can offer to thee, and thy realization of this is bliss—thy bliss being in exact degree to thy knowledge of God and God's Way—put more simply, using thy tal-

ents, knowing that thou art GOD. What is called 'difficulty' is the parent of Talent, for in difficult things genius often gives birth to talents thou hast not previously dreamed of.

"Thy Talents are developed in freedom; they stultify in slavery. What has made America great has alone been the right use of the talents of her sons and daughters, and these will make her greater still, if wisdom rules always her people.

"Talent, O Candidate, is the servant of Life itself, much more than genius. Talent always patiently waits for thy demand to action, calling out thy self-faith, making thee recognize thyself, and naturally recognizing GOD. Within thee and without, when Talent is used, there naturally is faith. Faith springs from within, and faith alone saves a man—it causes God's Wisdom to be made more clear and plain, and it saves him to the degree that he sees it. All the philosophers, all the teachers, when all their advice to human beings has been sifted, preeminently declare 'Man, Know Thyself!' . . . which, of course, merely means 'Man, Develop thy Talents!'

"It is self-evident, O Candidate, that, while thou art endowed with natural talents, which may differ almost entirely in one man from another, thou must use thy talents to protect them. Else they atrophy. Thou canst see clearly that thy talents are God's power and life in thee, and thy very first duty is to exercise and develop those talents. Doing so, the first effect thou dost see in thy life is joy, thou art happy because thou dost feel that thou dost do what thou desirest to do and should do. Intense satisfaction of both heart and mind follows. Gradually, as thou dost learn that thy whole life—all that thou dost imagine, believe, think, feel, say and do—is God's life reflected in and through thee, thou dost feel that thy talents are actually God's attributes. Those who possess in highest degree the attributes of God do not, however, seek conspicuously to show them; indeed, it is the reverse.

"It is self-evident, O Candidate, that thy talents and thy wealth are completely interrelated.

"Wealth has been greatly abused—mostly by those who have never been able to possess it. But WEALTH does much to order human life. It makes a man free, if he commands it, and does not allow it to command him; it makes a man poor if he devotes his wealth to selfish ambitions; it makes a man contented if, by right use, his wealth brings him wisdom. Wealth keeps a man contented if, free from craving for worldly possessions merely for wealth's sake, he uses his wealth to benefit his fellowman.

"Remember it is a greater sin for a wealthy man to crave more wealth than it is for an enlightened man to apply himself to mere worldly sciences rather than seeking the chosen secret teaching of the Masters. For a religious devotee to be like a miser and hoard up riches, instead of dedicating them to the spreading of the Light of Wisdom, is a sin far greater than that of the wealthy man who aspires selfishly to become more wealthy. The wealthy man who realizes that wealth is a fundamental reality of Life Itself sees himself as a custodian of Life's abundance, and grows in wisdom as he uses it aright, seeing it automatically multiplying. One wise wealthy man is more precious than multitudes of vulgar, worldly-minded people. There are instances where men of vast material wealth gain to themselves even a kingdom, but no wealthy man can hold the kingdom without benevolence, no matter how great his wealth. Great wealth without high principles eventually atrophies. If thou be a wise man, wealth is the movement of thy heart which embraces in benevolence thy fellowmen, and, in the final analysis, all wise men are wealthy, and the opportunity presented to the wealthy to be wise is greater than to the poor. When wealth is ruled by Love, all people who contact a wealthy man are aware of his wealth, because it flows to them through Love's wide channel and cheers their hearts, for the wise wealthy man, though seeming to be wrapped up in himself, sees that his benevolence is universal.

"Thus, O Candidate, thy talents and thy wealth are not thine own, cannot become thine own, unless thou dost share with those who know less and have less. Think most carefully on these things. Adieu . . . adieu!"

The Voice ceased, leaving us alone in our own thought.

Making Victory Inevitable and Ultimate Failure Impossible

Subject: "Your Life In God—God's Life In You"

To recognize and hear the "Logos", my Beloved, we must be serene in our Spirit. We must enter our own silence. We must be humble, childlike, unafraid in our spiritual anticipation, and willing to listen, and, listening, to learn. We, therefore, await the "Voice of the Logos", and this is what we hear:

"Yea, be childlike, O Candidate, and unafraid to hear the Truth! Thou should'st at once admit that 'God's Life in You' is, and ever has been, Life's greatest secret. Breaking away from elementary anthropomorphic ideas, it is not at all difficult for reasonably-minded people to see that **Man lives in God**, that Man's life is in **God's Life**, that Man cannot live apart from God, and so on, because to the thinker the fact is self-evident that **there is nothing but God**. But to tell the average person that he has no life of his own—no thought of his own, and that his own thought is the pulsation of Universal Consciousness to the degree of his own understanding and growth, that what appears to be **HIS OWN** life is entirely a misnomer and a fallacy—that 'his own' life is undeniably and unchangeably **GOD'S LIFE**, would be to invite that person's scorn. He would regard thee immediately as either a heretic or a fool. A man may admit that he understands that his life is in God; it is quite a different conception to him that **God's Life is in him**. God's Life in Man is thy final secret. Man's life is God's Life.

"But thou, O Candidate, art different. Thou dost know! More is then expected of thee. Thou hast passed all the

shibboleths of Life's forms and phenomena, and thou dost know that **What Is (God) is what thou thyself art.** Even when thou hast reached the intellectual eminence of knowing that **ALL IS GOD**, the next step is a hard one for thee. The next step is the emancipation of thyself and complete consciousness of God and God Alone. That is the secret of secrets—to discountenance thine "own" self and to realize that thou . . . thy life, thy thought, thine energy, thine action, thy being . . . is actually **GOD**. To thee, as a wise man, this self-knowledge is God-knowledge. Thou seest thyself as the light by which thou dost grow into thy true God-being—not the knowledge by which thou dost increase thine information and thine intellectual riches; it is not scientific or psychological or philosophic or ethical or aesthetic or worldly and practical knowledge. These forms of knowledge undoubtedly help thee to grow, but only in what is becoming or unfolding, not at all in the being . . . thy **BEING** is established, rooted, eternal.

"Thy being is God's Reality and Life Within Thee.

"In using these words, even if they correctly express, I am aware that it is difficult for thee to comprehend completely and uniformly together. Thou canst comprehend only to the height of thy growth by and of **nonaction of thy self in God**, and by and of **action of thy self in the world**. This is real knowledge. All words are 'wind in the ear.' To talk about **GOD**, the Unnameable, is sheer vanity. To know God within thyself involves great and humble practice of feeling after Him, if haply thou mayst find Him. Every sincere student knows that practice of seeking **God** robs him often of his dearest illusions and causes the very ground beneath his feet to sink.

"To know that **God's Life is in thee**, and that 'thy' life is actually God's Life, at once presupposes that thou dost know something about 'thine own' life, that thou dost know the effect of thine own Thought, of thine own Feeling, of thine own Action; that thou dost know that causes produce their exact effects; that what is generally regarded

as "life" on the three-dimensional plane in which most people live is merely the effect of what may be called God's idea . . . **Man Himself is an 'idea' of God.**

"This, O Candidate, is a great mystery. It is the final secret of secrets.

"Did one speak glibly about it, he would have no knowledge of it—the babbler is never wise. **No mere human being can inform another of God's Life in Man, for the reason that God in Man is the only source of such knowledge; and when such knowledge becomes thine own, thou canst not speak about it, for then humans have become what thou truly art—God in Human Form.**

"It has always been a great burden, however, for Man to do his own thinking. People almost universally on thine earth refuse to search for the causes of things and ignore the effects. The thinker is very rare among thy kind.

"Religion among human beings there has always been, and religions there will always be, but any advanced **thinker** knows that religion is Man's conception. Religion is only true if it seeks to teach a true knowledge of God in Man. 'God'—or Gods—have never been constant; they are always changing. Right down through history, men have said that they worship God, but there have always been many Gods—far too many—or different conceptions of The One God. On thine earth, during a few hundred years of thy measured time, there have been Scandinavian gods, Greek gods, Roman gods, the God of Islam, and any number of others. Men have claimed to be followers of one 'religion' today, and another tomorrow, and have seemed to change their God at will. Even in thine own Christian country, there are many different religions, all claiming to have the real secret of the One Eternal God—and in a very real sense they all have.

"But, O Candidate, I would that thou couldst be so simple and sincere that thou mayst be able to divorce thy mind from sheer religion in all forms, so as to allow thyself finally to be enlightened into the one eternal fact

of all Life—that GOD IS ALL . . . that THERE IS NAUGHT BUT GOD, . . . that, consequently, MAN IS GOD IN HUMAN FORM. List to these words, O Candidate: Man is a part of God, made alive by and in God's Life.

"Thou dost claim to 'believe in God'? What does this mean? To 'believe in God' presupposes to 'desire His existence', but to desire His existence in thy consciousness presupposes that thou must act as though He existed. With all thy heart, desire His existence for thyself. There, O Candidate, is the whole answer to all Man's questionings and arguments . . . THOU MUST ACT AS IF GOD EXISTED. It is not the image (anthropomorphically) that thou dost create of God that proves God. It is the effort that thou dost individually make to create the image!

"Think on these things of the Spirit, O Candidate, and speed thine own redemption from all darkness. Adieu . . . adieu!"

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The Voice ceased, and we were left in deep soliloquy.

(7)

“YOUR WAY of ATTAINMENT”

RIGHT MANIFESTATION, UNDERSTANDING AND

LIVING OF TRUTH “Abiding in the Law”

RIGHT IMPARTING OF TRUTH “Man’s Sacred Privilege”

RETURN OF TRUTH BY THE FOURFOLD LAW “Understanding of
Evolutionary Principle”

Abiding In The Law

Subject: "Right Manifestation, Understanding
and Living of Truth"

"Rest, O Candidate, that thou mayst learn today how in thy daily doings to manifest the Truth of Life.

"When thou hast grown thou shalt have the full understanding of Truth, thou shalt live the Truth, thou shalt be made free by the Truth, thou shalt be the manifestation of Truth, and thou shalt abide in God's Law. This is the ultimate of what may be called human living, which is the expression of God's Life in Man . . . thou dost consciously become **God in Human Form**.

"At no time in the annals of Man on thine earth has LABOR been recognized as such a force as it is today. When LABOR becomes TRUTH, the millenium of Man shall have come. The Truth of a man, O Candidate, is his labor, and finally all that men can teach and men can learn is simply that his **Labor** is all that a man is and has to offer to Life as collateral for all Life's blessings. Thou dost know that the imparting of Truth (that a man's Labor is the Truth of his life, the Truth of Life within him) is Man's most important and divine privilege. Thou dost know that Truth (Labor) is the most sublime, the most simple, the most

difficult, and yet the most natural thing in all existence. Thou dost also know that the **love of Truth (Labor) for Truth's sake is the eternal bliss of all human beings. Labor is the Truth of thyself. The love of Truth (Labor) for Truth's sake is the eternal bliss of all human beings**, and he who seeks the Truth (Labor) of Life is above all narrow patriotism, above all creed, above all color, above all superstition—he attests, by his own search, his Oneness with the Eternal Father of All—**He who doeth all things well.**

"Thou art aware, O Candidate, that God is always at work—God in Truth (Labor). As thou canst see God's Truth in God's works, so, similarly, Truth (Labor) is seen in thy works . . . **what thou dost do.** Hence the **Truth of Life Itself is the Labor of Life.** The correct measure of thyself is not in what thou dost say, but is seen in **what thou dost do.** God is known by his Perfect Work, thou art known by thy work—**by what thou dost do.**

"In God's eternal fiat—'Let There Be Light!'—God commanded thee to **labor**; work is God's command as truly as prayer—work is prayer. And what of Labor (the Truth) of men?

"Labor conquers all things, for labor is the basis of happiness; when a man is happy, he labors happily. When he labors happily, he is happy. Unless a man is happy, his labor brings no inspiration that can uplift him. Thine own labor alone exalts thee, humanizes thee, leads thee from the ordinary in thee to the genius in thee, and the fruit derived from thy labor is the sweetest of all thy pleasures. To **labor** nothing can be denied, and nothing whatever of value can be attained without it. The enlightened person, O Candidate, knows **Labor** to be the Divine Law of his existence, for he recognizes that Labor, in all its variety, physical and mental, is the natural God-appointed method for the natural development of all Man's powers—God's power in Man—under the direction and control of Man's own will.

"In thy **Labor** there is a perennial nobleness—rightly proud art thou if thou dost rightly labor; thy **Labor** is thine own and only contribution to Life.

"HE WHO DOES NOT COMPREHEND THE BEAUTY OF ALLOWING GOD'S TRUTH, GOD'S WILL, GOD'S POWER, GOD'S LABOR, TO ISSUE FORTH FROM HIM IN HIS OWN LABOR IS NOT YET AWAKENED OR ENLIGHTENED.

"If men gather themselves together to protect mutually the work of their hands and minds, **Labor** among all men will eventually prove itself to be the crown of Man's Life and the scepter of his noblest sovereignty. Man indeed has naught but his labor; all else he seems to possess is illusory; and foolish will he be if, in endeavoring to safeguard his own rights in his own labor, he is deceived by his leaders in the dictation of his own political and social opinions. Such a conditon, to be watched by every self-respecting man, would eventually take from Man the dignified right to work and reduce his **labor** to mere slavery, stripping his labor of all that it actually is—the gateway to his own divinity—and leaving him bereft of the greatest of all blessings, which is his own freedom to labor freely in Truth. Only in thy labor, O Candidate, canst thou learn!

"A man's fixed capital, moreover, of which none can rob him, is the excellence of his labor.

"Labor is the great good, but not until the word 'labor' can be rightly interpreted in thy vocabulary as not to mean 'toil' wilt thou honor thy labor. Man is, of course, grievously wronged when compelled to drudgery. But thy life should embrace much alternation of employment, so diversified as to call the whole man of thee—thy heart, thine imagination, thy predisposition—into action. A **wise** laboring man should so honor his craft and delight in honorable labor that the fruits of his labor should fit him for leisure to pursue his spiritual inclinations; but this he will not do, O Candidate, until his 'labor' ceases to be 'toil' and the sole means of gathering the wherewithal to satisfy physical, as against spiritual, appetites and inclinations. Labor is of two kinds: Either that which a man submits to **for his livelihood**, or that which he undergoes **for his pleasure and relaxation**—the latter kind generally changes the name of labor from 'toil' to 'exercise', but differs only from ordinary labor as it rises from another motive. That is thy

secret—never to feel that thy labor is drudgery or work, but to know that thy 'labor' is the genius that changes the world from ugliness to beauty, and thy consciousness from that of earth to Heaven.

"And remember, O Candidate, that there is no such thing, for the honest man, as unskilled labor, for no man can work without thinking. Great thoughts hallow any labor, no matter what it is. 'If the ditcher muse the while how he may live uprightly,' wrote one of thy philosophers, 'the ditching spade and turf knife may be engraved on the coat-of-arms of his posterity.' If there be any security at all for Man on his road to Heaven, it surely is his Labor, for by his works is he known.

"Truth (Labor) wounds only its enemies—those who try to oppose it. What Truth? Thine own Truth . . . the **labor** of thee! **For Truth is the Labor of true men.**

"Ponder these things in thine heart, O Candidate! . . . Adieu, adieu!"

Man's Sacred Privilege

Subject: "Right Imparting of Truth"

"Wouldst learn, O Candidate? Then must thou impart to another; else thou canst learn no more! Read, then, between my words!

"Thou hast so far been able to bask in the sunshine of Life's Moving Wisdom, watching how God's LAW reveals Itself. It is perhaps unfortunate that when TRUTH is expressed in words, the hearer may not be able to comprehend fully, for the reason that men can understand only to the degree of their evolutionary ability to understand. Once understand the sheer impossibility of coming to know **anything** beyond thine own evolutionary **power** to understand, and thou dost solve the riddle of all human ignorance and misunderstanding and perversion of TRUTH. If thou art a sage, thou art more precious than multitudes

of irreligious and worldly-minded people, and for thee to enjoy a single moment of true Cosmic understanding and bliss is more precious than all the knowledge of merely earthly things. Watching God's Law, thou hast seen how **It Reveals Itself** in thy life and in the lives of all living things.

"I have counselled thee, O Candidate, on **Right Manifestation** (Watching The Law), **Right Understanding** (Abiding in The Law), and **Right Living of Truth** (Abundant Harvest of The Law), and now thou shouldst learn of the Right Imparting of Truth, which is Man's most sacred privilege. The right **IMPARTING** of Truth! The word itself is powerful, and grows more powerful in thy mind as thou dost contemplate its inner meaning. The word derives from the Latin 'impertire'—'to share with another, to bestow upon another a share or portion of anything—to give, grant, or communicate; to make known, as to **impart** a message; to **impart** honor or favor; to give, to confer upon, share, disclose, divulge, communicate, reveal, tell', and so on.

"At once, then, O Candidate, thou dost notice that 'Right Imparting of Truth' is thy highest privilege, but also thy greatest responsibility. Thou hast learned that the greatest blessing that can come to thee is, first, the receiving of the Truth of Life Itself; and, second, how, as thou dost grow in Knowledge, thou must see that thy definite responsibility is the imparting of that knowledge, by daily habitude and right living, to all who know less than thou dost know. TRUTH, as I have told thee, is the most sublime, the most simple, the most difficult, and yet the most natural thing in all existence. To love TRUTH for Truth's sake, is the kernel of all human perfection. To seek Truth for Truth's sake, thou dost become above all creed, and color, above all superstition in religion. **Thou dost attest by thine own search thy oneness with the Eternal Father of All.** For GOD IS TRUTH—and Man, made in God's Image, is, self-evidently, Truth! The established principles of Truth in nature and supernature, comprise the external **example** Man has ever before his vision to **know** GOD, and finally to become **ONE with God.**

"Thy one underlying aim and purpose, O Candidate, in all that thou canst do is to impart the principles of that living Truth of Life to others, which alone makes Man free. God grant that thou mayst, as time goes on, come nearer in thine own life action to the deep and sincere desire of thy heart. For to impart to another any knowledge which thou hast thyself tested in the crucible of thine own experience is the highest and most sacred privilege. It has been said that 'The school is the manufactory of humanity.' Life is the school; all men are the teacher; all that thou canst both teach and learn is God's Way, God's Expression, Cosmic Law. He who honestly instructs Man honors God. It was Dr. Johnson who said that 'You cannot, by all the lecturing in the world, enable a man to make a shoe', indicating the need of **practice** in what is taught. Every man and woman is, in some measure, an 'imparters' of Truth; and often he who is guided by Wisdom may and does learn more from the humble saint on earth than from the vaunted, much-lauded popular teacher. Jesus was history's outstanding humble Leader; the Buddha was another; Lao-tze another; Hermes another. They learned that thou dost teach best when, as a teacher, thou dost learn most, and no one becomes a true teacher, a true 'imparters', unless he wills to learn more than to teach. For, O Candidate, the imparters of Truth cannot actually teach a man anything; **one can only help a man to find Truth within himself.**

"True imparting of Truth, therefore, is a method of teaching which approaches most nearly to the method of investigation, incomparably the best method. If, in high inspiration, thou dost incline a man or woman or a child to 'Go and find out,' thou hast rendered that human being an unspeakable service, as thou hast also added to thine own knowledge in noticing more truly how God's ever-moving Wisdom enlightens all who place themselves in contact with it. All that thou canst teach and learn is **God's Way**—'Teach me Thy Way, O Lord!'

"In the understanding of GOD'S Way, O Candidate, thou must remember that knowledge desires its own in-

crease, for, like fire, knowledge often needs some external kindling, but afterwards can propagate itself. All knowledge is but recorded experience, out of which comes wisdom, and the greatest wisdom is that which imparts to thee the truth that the fear (reverence) of God's Way and God's Law is its own beginning. Socrates was pronounced, by the Oracle of Delphi, the wisest man in Greece, but Socrates, being wise, declared that there could be nothing in him to verify the Oracle, except this: 'That he was not wise and knew it, and others were not wise and knew it not.' TRUTH is always humble, and is the only substance that can afford to be, and the imparter of Truth must always undergo this first test of a truly great man—**humility**. When thou art humble, thou art reverent; when thou art reverent, thou art learning, even though with slow steps, the 'Abundant Harvest of the Law.'

"So far as imparting Truth is concerned, all the TRUTH thou canst come to know is:

"**First**, that thou art a threefold being. (a) Thy **Spirit** is of God; (b) Thy soul from constellations of the astral elements; (c) Thy body from the elements of the terrestrial plane.

"**Second**, thou dost partake of the attributes of the Principle from which thou hast originated. Thus, as a **Spirit**, thou hast ever been, art, and ever will be immortal; art now, in Truth, immortal and in Heaven. As a product of the astral plane, thou art subject to conditions that exist therein; and as thy mere physical form is of the earth, so it must again dissolve into the elements from which it came. With whatever of these three states thou dost identify thyself, that will be thine own world.

"**Third**, during thy life on earth, in any one or all incarnations, thou hast the power to separate from one world and transmute it to the next higher—by thine own will to 'do the Will of God'—following not the will of terrestrial Man, but following within thyself the Will of God, consequently gravitating into God's Nature within thyself—becoming God in Human Form!

"This is the whole of Truth, O Candidate. Think on these things—thy blessing is within thyself!"

Understanding of Evolutionary Principle

Subject: "Return of Truth by the Fourfold Law"

"Peace be unto thee this day, O Candidate! May Truth be thine eternally.

"It is never difficult for a human being to say in words what he thinks; but how difficult for him to say what he knows! When one **knows**, there is no need for speech, because what one knows is naturally manifested through the knower. If he who knows most is wise—and such a man thinks himself unwise—he recognizes how little he knows compared with what there is to be known, and if he who knows least will look into his own heart and feel the glory of the consummation of knowledge when it is grown, then his vision will be one of Light.

"I would speak to thee now, O Candidate, upon the 'Return of Truth by the Fourfold Law'!

"In thine own Way of Attainment, thou hast already been instructed upon the 'Right Manifestation, Understanding and Living of Truth'; upon the 'Right Imparting of Truth'. And now thou must come to see how Truth, so to speak, returns to thee as thou dost manifest it, understand it, live it, and impart it. This is one of the most subtle phases of God's Law. All down through human history,

ever since Man developed the power to think, he has been asking, 'What is Truth?'—as thou dost ask thyself today. But Man does not generally give himself to an endeavor to define Truth. Thou hast learned that to define Truth in words is utterly impossible, and thou hast been sufficiently blessed by God's enlightening Wisdom to know that GOD is Truth, and that MAN, made in GOD'S Image, is also Truth—in other words, Truth is **within thee**, and elsewhere cannot be fully comprehended. Truth is God's Works, God's Expression, God's Life and Love manifested and realized. There is nothing higher than Truth; and thy Truth is likewise God's Works in thee, God's Expression in thee, God's Life and Love manifested and realized in thee.

"Thou art fully aware that TRUTH is actually 'GOD'S Works'. The nearest one can judge correctly of what TRUTH is in a man is by his **labor**—thou art alone known by thy **works**.

"It is thy **labor** that conquers all things, for labor is the basis of thy happiness. As I have previously informed thee, labor exalts a man, and the fruit derived from **his works** is the sweetest of all his pleasures. Nothing can be denied to well-directed **labor**, and nothing whatever of true value can be attained without it. As an enlightened person, thou dost know **thy work** to be the Divine Law of existence, for thou dost recognize that **thy work**, in all its variety, physical and mental, is the natural God-appointed method for the natural development of all thy powers—God's power in thee—under the direction and control of thy will. 'Labor', wrote Carlyle, 'is **life**. From the inmost heart of the worker rises his God-given force, the sacred celestial life-essence breathed into him by Almighty God.'

"As an impartor of Truth to others, thou dost gratefully attest that there is a perennial nobleness in thy work, for there is nothing truly of value which can be purchased without pains or labor. Labor is thy life, and the unenlightened man, who does not comprehend the beauty of allowing God's Truth, God's Will, God's Power, to issue forth from him in his own labor, is already spiritually stagnant. It is true that God gives every bird its food, but He does not throw it into the nest.

"As thou dost look back over even a short century in time throughout thine earth, thou seest that Man has come almost to have the promised 'dominion' because of the quality of his labor, which heralds the day, though the immediate signs of the times on thine earth may seem to indicate contrarily, when he shall have all things under his hand. Labor will eventually prove itself to be the crown of Man's life and the scepter of his noblest sovereignty. Look around today and see all on thine earth that is worth seeing, and thou dost behold the work of thine own hands and the work of thy fellows . . . the work of multitudes of men of past ages; and all else that thou mayst see is that which human society could dispense with. The man who pours into life the honest vigor of his toil is already a Child of Light. The TRUTH of his life is expressed and found in his works. And when the Golden Rule of Labor among men becomes the law of human life, the one, now called the employer, will ask not how little he can pay what is called the employee, but how much! He who is the workman, in full dignity of spiritual enlightenment that his TRUTH is his labor, will similarly ask how much he can do, not how little. What thou dost do in Life, O Candidate, is the measure of thy comprehension of TRUTH—never forget this! Labor for honest labor's light may yet be a long way off, on thy war-torn earth, but as sure as in thy heart thou canst visualize the blessed day of the Golden Rule among men, so shalt thou see it come forth among men throughout the world.

"Therefore, O Candidate, if thine heart is fixed in this knowledge, proclaim to all men that TRUTH is simple and naked, and is seen always in the **works** of a man rather than in an empty speculation through the **words** of a man.

"Knowing the inner meaning of this inner **Fourfold Law of Life**, thou shouldst, by momentary and daily habitude, sow the seed in the ocean of thought by seeing everything and everybody in the Light. Light reveals God's TRUTH. God's TRUTH in the Universe is the eternal laborer, never-ceasing in his exact and balanced action of Justice, which is the basis of eternity and immortality. And, O Candi-

date, relief to the laborer, and fairplay between what on thine earth is called 'Capitalism' and what is called 'Labor', can come only as men and women everywhere are spiritually instructed and enlightened into God's Holy Law of TRUTH, whose sole offspring is eternal fruition.

"There is no music comparable to TRUTH, and he who knows well the blessing of happy labor constantly sings his anthem of joy in blissful slavery to Life Itself.

"Thou, and all to whom thou canst impart this final Truth, should ever remember that at the head of the royal federation of human labor sits TRUTH, attended by Wisdom in Light, by Joy in Action, by Reverence in Gratitude.

"KNOWING THAT THOU ART GOD IN HUMAN FORM, THOU MUST ACT AND LABOR AS DOES GOD. WHEN THOU DOST DO AS GOD DOES, TO THE FULL DEGREE THAT IN THE SILENCE OF THINE OWN SPIRIT THOU DOST UNDERSTAND WHAT GOD IS, AND GOD'S TRUTH SHINES THROUGH THY WORKS, THOU DOST COME FINALLY TO KNOW, BECAUSE THOU DOST SEE AND EXPERIENCE IN THY LIFE THE RETURN OF TRUTH BY THE FOURFOLD LAW.

"It is moral cowardice to refrain from doing at any time what within thyself thou knowest thou shouldst do. This is a very simple statement, but apply it, O Candidate, in thine own life. The Song of Life is always singing glorious hosannas in every phase and part of thy consciousness and thy being, and Its one exhortation is always 'Do!'—Life Itself is actually **doing**; THY LIVING IN EVERY PHASE IS THE RESULT OF WHAT THOU DOST DO!"

(8)

"MAN'S WHOLE DUTY to MANKIND"

- RIGHT APPLICATION OF COSMIC LOVE "Using the Essence of
God's Eternal Being"
- RIGHT APPLICATION OF COSMIC LIGHT "Radiating the Light of
God's Eternal Life"
- RIGHT APPLICATION OF COSMIC WISDOM . "Cooperating with the Silent
Director of God's Eternal Plan"
- RIGHT APPLICATION OF COSMIC ENERGY . "Motivating God's Principle
of Life Itself"

Using the Essence of God's Eternal Being

Subject: "Right Application of Cosmic Love"

"Canst thou say, O Candidate, that thou dost truly know that LOVE is the essence of God's Eternal Being? Thou canst! Then let thine heart sing!

"Thou mayst be so sure of thy knowledge that it may seem to thee to be superfluous to investigate what LOVE is. Human beings should **know** what Love is, and many doubtless feel that they know; but thine observation has led thee to realize that much that passes for **love** in Man's consciousness is rarely free from selfishness. So far as **words** can tell, the meaning of Love is 'to regard with a strong feeling of affection; to have a devoted attachment to; to feel great tenderness for; to delight in; to have an appetite or craving for; to caress as a token of affection.' Also, 'sentiment or feeling of pleasurable attraction toward or delight in something as a principle, a person, or a thing, which induces a desire for the presence, possession, well-being or promotion of its object.' The **Labor of Love is any work** done or task performed with eager willingness, either from fondness for the work itself or from regard one has for the person for whom it is done.

"That, O Candidate, is how men define Love. But how weak and banal these definitions are to thee who art gradually learning the art of living and of loving, coming

slowly into a recognition of the quality and essence of COSMIC LOVE! Thou hast noticed that words that are strictly true seem to be paradoxical. Thou hast noticed that LOVE seems always to denote some partiality to one subject, yet **Love that transcends all** is never partial. In Life's actual TRUTH, so unlike the **appearances** of things in 'everyday life', the soft overcomes the hard, the weak the strong. Softness and weakness, though not appearing to be so, are the concomitants of Love. Firmness and strength, in a peculiar way, are evidences of 'death'. Trees and plants, in their early growth, are soft, weak and brittle; at their death, they are dry and hard and withered. (And that, of course, applies to the physical human being.) There is nothing greater than LOVE—for the Universe is actually **made** of Love—yet LOVE shows herself much more in tenderness and softness and surrender than in any other way.

"But thou, O Candidate, art learning what Love is! Thou dost know Love in the exact measure of thine evolution in love and life. It would be idle to discourse further on what Love is, for the simple reason that what is called a human being can only penetrate into the hidden mystic chamber of **love** to the degree that he has learned to surrender to Cosmic Love.

"Look out upon Life, and Life's eternal action of LAW, and thou dost find that things are never what they seem to be, and thou didst not begin thy journey to the Heights until thou didst recognize this fact—until then thou didst not begin thy Quest. Right Application of Cosmic Love is comprehended by only rare and enlightened human beings, for its meaning is deeply hidden. To talk of COSMIC LOVE—that LOVE OF GOD which is the foundation and substance of everything in the Universe—is as if thou didst set a candle in the sun . . . 'Greater Love hath no man than this, that he lay down his life for his friend.' Love is the fulfilling of THE LAW—the filling full—for God's Law is propelled by COSMIC LOVE . . . complete, all-pervading, eternal, ever-silent, yet ever active and forceful.

"Thou canst grow to understand COSMIC LOVE, O Candidate, only so far as thou surrenderest thyself to **gratitude**, as thou canst stand gratefully and reverently before the great eternal creation of God's Wisdom. Gratitude to God is the herald of thine understanding. No human being ever complains of receiving more blessings than he merits, but it is when thou dost so easily forget to give thanks that thou failest to comprehend the Cosmic Love of God; hence so many human beings become conscious of the reverse of Cosmic Love and so bring suffering and what is called 'evil' into their lives.

"Never forget to remember, O Candidate, that when things 'go wrong' (as people say) it is simply because thou art out of conscious contact in thy feeling with Cosmic Love—thou hast simply forgotten to give thanks—thou hast failed to see that Life Itself cannot teach thee anything except through pulling thee up by means of that which is called 'suffering' and 'pain' and 'disappointment', and so on. Whereas—and mark this well, O Candidate—only by continual habit of thought and feeling canst thou ever continue to give thanks for all that has ever been, all that is, all that ever will be, and thus keep thyself tuned to the Universal Heartbeat of Life, and exist and have thy being in that **Cosmic Love** of which essentially thou art.

"And **LOVE**, let me again draw to thine attention, is the fulfilling of the LAW in thee. It is thy **perfection**, perfection in and through thee!

"God's Love expels the dross of thy nature.

"God's Love overcomes sorrow, pain, suffering of thy body, anguish of thy mind. All phases of essentially **human** experience are lost in COSMIC LOVE, and thou dost come home to the divinity of **thine own nature IN GOD**.

"God's Love—all-embracing—is the crowning grace of humanity; even human beings come to know that. It is the holiest right of thy soul. It is the golden link that binds thee to Truth and Justice and Light and Wisdom. It is the redeeming principle. It is the **Principle** of Redemption. Love is the eternal prophet of the eternal Good, for LOVE IS GOD.

"Cosmic Love redeems thee only as thou dost know and accept individual responsibility to thy fellowman.

"But thou must be in perpetual surrender, O Candidate. Watch human beings and thou dost find that the great preponderating mass of Mankind, taken as individuals, rarely **know what they want to do**—which means that they have not yet learned how to surrender to COSMIC LOVE. If thou dost look out to observe the human family, thou dost observe a great majority doing that which brings them but little joy. Their days are dull and grey and uninspiring. They get up in the morning, go through the same routine, and when they come home at night, they know not whether it be Monday or Friday, for every day is alike, and they seem only to be playing with Life. They try to fill up their lives with mere trivia, and in their hearts they know they are beaten in the game of Life, for they know naught of its inspiring Law. They seem not to have any other way to follow. It is not that they do not desire to enjoy complete success and satisfaction, but it seems that they have not found any other way. Their hearts tell them, 'I have something within me, and I know that it is aching to come out', but something of their own creation within themselves prevents them from coming into, not only full expression, but coming into full expression **with absolute confidence, conviction and soul-satisfaction!**

"Be not as the multitude, O Candidate! Pursue in deep humility Thy Path toward renunciation into that COSMIC LOVE, which is the Final Law . . . Adieu!"

Radiating the Light of God's Eternal Life

Subject: "Right Application of Cosmic Light"

"Today, O Candidate, I (The Logos) shall instruct thee in COSMIC LIGHT. Be still, that thou mayst hear my Voice within thee!

"Certain words defy definition of their majesty. LIGHT is one of them. LOVE is another, ENERGY another, WISDOM another, and there are many more. Thy final knowledge is in the **right application** of Love, Light, Wisdom, Energy. The word 'Cosmic' relates to the Universe and to the laws by which its order is maintained—it means harmonious and orderly as the Universe—it denotes 'inconceivably great' or 'prolonged duration' or 'eternal'. **Cosmic Light** in an outer sense is the light of the solar system as a whole. LIGHT is a basic word, the first word used, as theology records, by God when He commanded 'Let There Be Light!' In an outer sense, thou hast learned that Light is that form of motion or energy capable of affecting the organs of thy sight, and thus rendering visible to thee the objects from which it proceeds. Thou knowest that, in science, the undulatory theory is that Light results from rapid vibrations of the molecules of the luminous body; that these vibrations are transmitted through the ether as wavelike movements at the rate of 186,400 miles per second; and that these movements act upon the nerves of the retina, causing the sensation of Light. Thou dost also know Light to be the illumination of thy mind, instruction, knowledge, intelligence; joy, felicity, heaven, a state of bliss; luminosity, radiance, beam, gleam, phosphorescence, scintillation, brightness, brilliance, effulgence, splendor, blaze, day and—LIFE. There are many other practical meanings and many cryptic meanings to this grand, holy word . . . many languages, many meanings.

"As an investigator, O Candidate, whether thou art philosopher or mere pedagogue, thou dost finally discover that **LIGHT** is the very foundation of the world. **LIGHT** is the primordial command of God, it is the primordial substance of Life. **LIGHT** is at once the origin, the essence, the reflection of Life. In what the theologian calls 'the beginning', the first command of God was '**Let There Be Light!**'—nothing else. Back of all the meanings is this one eternal command that **LIFE** is constantly giving to every living thing, which emanates from God's single **LAW**. As soon as thou and all living things did arrive at the point of evolution where expression came consciously, the only command was listened and adhered to, with each succeeding breath, '**Let There Be Light!**' With every breath that thou dost breathe, thou dost inhale the Light ('**Let There Be Light!**') and as thou dost exhale, to the degree of understanding, the positive expression of God's Law ('**Send Out Thy Light!**').

"**Light**, then, O Candidate, is Life's first expression. **Light** is the symbol of God's Truth, and as Light enters (so to speak) into every living form—which is its Life—so it is easy for thee to see that in the whole Universe—**ALL** is embodied in **Light**. **Light** is the emanation of what thou callest God, God is **All That There Is**, and so Light is the quintessence of God's expression everywhere, in everything—in thee thyself, and in every living thing. **Light**, God's immortal essence, is known to thee first in the light of thy Senses; second in the light of thy Reason; third, in the light of the Illumination of the Eternal Spirit within thee. **Light** is the most wonderful of all visible things, for it is the all-enveloping substance of **LIFE ITSELF**.

"Further, O Candidate, **Light** is that in which all that lives instinctively moves, for it is the eternal stimulus. In philosophy, and in the sacred oracles, Light alone is used as the symbol of Man's highest blessing . . . 'The people who sat in darkness have seen a great **light**; and to them that sat in the region of the shadow of death **light** is sprung up!'

“Again, O Candidate, **Light** is the dispenser of darkness; and the only darkness of the human mind is what is called ignorance and evil and sin. **Light** is the foundation of Joy, and the herald of Truth and Wisdom. If thy **Light** is universal and eternal, shouldst thou rely solely on the light of thine own intellect, thou canst never conquer nor surrender; but trusting in the Light of God’s Moving Wisdom, all things are possible to thee.

“Thou art intellectually aware of the Truth in the words I have already spoken. Thou dost know that God is Light and all that lives lives because of God’s Light within it; God’s Light alone makes all things live and gives Life to all things.

“To endeavor to discover **how** thou mayst apply rightly, in thine own individual life, God’s universal Light, is the greatest of all secrets. It is the choicest of all gifts. It is the most natural of all tasks. In words, this is thine answer: ‘The way of Heaven is not to speak, and yet it is skillful in obtaining a reply; does not call, yet men come to it themselves; its demonstrations are silent, yet its plans are always effective.’

“How canst thou discover the way, O Candidate?

“**First**, thou hast to learn that **Light Shines of Itself**.

“**Second**, thou hast to learn that thine own body, mind and all that thou dost appear to be, is but an instrument through which Cosmic Light shines of Itself; and that, without instruments, as an individual, thou canst not reflect Cosmic Light; **also**, that made in the Image of God, thou art both Cosmic Light and Its reflection. God is Love—God is the Lover; God is Life—God is the Liver. Thou, O Candidate, made in God’s Image, art both Cosmic Light and Its reflection. **A perfect human life means perfect reflection of, and absolute surrender to, Cosmic Light.**

“Thou shouldst already have come into the Knowledge, so that thou canst think with clarity, of what **God** is. Thou hast also been trying to find what **Man** is, and naturally, inevitably, hast come to the conclusion that what thou callest The One is what thou callest the other—One and the same. I and my Father are One. Thus in all that thou

dost think, and feel and do—in all thy thought, in all thy feeling, in all thine action—in every possible phase of every behavioristic attitude, thou art making for one end, for one goal. Thou art The Path, but thy Path has no beginning, has no end, and thou art making for what thou actually, inherently, spiritually art, and the only way that thou canst come into the culmination of that glorious Truth of thyself is **by doing what is called the Will of God**, so that Life Itself finally emphasizes DOING. Thou dost **do** in God's Light. Actually, all that thou hast and art is God's Light. Many human beings think that they think 'their own' thought. It is perfectly true that, having been given, or having entertained an idea from the Moving Wisdom (or **Light**) of Life, a man may take any idea and analyze it and compare it, and bring his reason to bear upon it, and he may think that he is doing 'his own' thinking. In a very real sense, he is; but, in an equally real sense, he is not; for the simple reason that **All Is Thought** . . . ALL—the Universe Itself, from the atom to the sun, from the amoeba to Man, is simply one great, orderly, perfect, Thinking Thing. What is called God is, in the final analysis—a great, complete, absolutely exact Mathematical Mind, never making mistakes, present in one and all places at the same time, being All Power and All Knowledge and All Wisdom. It is All That There Is.

"And, O Candidate, **All That There Is is LIGHT!** Thus do I leave thee in Light . . . Adieu!"

Cooperating with the Director of God's Eternal Plan

Subject: "Right Application of Cosmic Wisdom"

"The Logos, O Candidate, is wisdom. Today thou art to contemplate thine own wisdom—test thyself as thou shalt silently listen to the Voice!

"Thou art being instructed into thy whole duty to Mankind, as, earlier, thou wert instructed into thy whole duty to Thyself. Earlier thou didst hear the Voice speak to thee on Man's whole duty to HIMSELF, portraying the seven personal duties of Man. Those subjects were positive in their essential directness to Man's whole personal life. Then thou wert to 'banish fear and develop courage!' Thou wert to 'develop faith and banish doubt,' to 'develop strength and banish weakness;' but now thou hast reached a **Cosmic** plane of understanding, and find thyself surrendered to God, being used by God as a custodian of Life Itself. Today thou dost listen to **Right Application of Cosmic Wisdom**, having previously been introduced to **Cosmic Love**, **Cosmic Light**, and having still to contemplate **Cosmic Energy**. Thou art being instructed in true virtue—thine own way and duty to mankind, the underlying aim and purpose being non-personal, impersonal, universal. As thou shalt now listen, thou shalt cooperate with the 'Silent Director of God's Eternal Plan.' There is a mystic element

seen in thy very living, as thou shalt lose thyself in first recognizing Cosmic Wisdom, and second, in applying it in thine own life.

"But what, O Candidate, actually is Wisdom?

"Wisdom is God's essentiality of Life . . . God's essentiality of Life in Man. Thou dost become wise in action by doing. Thou art wise to the degree that thou dost know God to be in Man and Man to be in God, and order thy thought, thy feeling and thine action as if God actually is living in and through thee. This means that Wisdom is that which, when thy life is a constant meditation or prayer, enables thee to know God and to become God in human form.

"Thy WISDOM, put simply, consists not in thy knowing many things, nor in thy knowing them thoroughly, but in choosing and following what conduces to thy lasting joy and peace. Always remembering, as Bacon—one of thine earth's great philosophers and masters of words—once observed, 'There is a difference between happiness and wisdom. He that thinks himself the happiest man is really so. But he who thinks himself wisest is generally the greatest fool.'

"Thy Wisdom, O Candidate, is thy faculty of making the best use of thy knowledge; a combination of discernment, judgment, sagacity, understanding, humility, and reverence. Thy Wisdom embodies quickness of thine intellect, thy readiness of apprehension, thy dexterity of execution. Thy Wisdom also embodies thy right judgment concerning all things, particularly religion, moral truth and the 'secrets' of Life.

"Further, thy Wisdom is thy knowledge and thy reverence of God, with corresponding sincere and uniform obedience to God's Law. Therefore, to the degree of thy wisdom, thou hast power of discerning and judging correctly, of discriminating between what is true and what is false, of what is proper and what is improper. Thou shouldst always humbly acknowledge that thy knowledge has its home in thine intellect; thy Wisdom's home is there, too, but its inner chamber is in thy soul.

"Wisdom, moreover, O Candidote, is allied to Love. The Logos has revealed to thee that Love is the fulfilling of the LAW in thee. It is thy perfection—perfection in and through thee. God's Love expels the dross of thy nature. God's Love overcomes thy sorrow, pain, suffering of thy body, anguish of thy mind. Wisdom reveals to thee that all phases of essentially **human** experience are lost in Love, and thou dost come home to the divinity of thine **own nature** IN GOD. As thou hast already been informed, God's Love—all-embracing—is the crowning grace of humanity. God's Love is the holiest right of thy soul. God's Love is the golden link that binds thee to Truth and Justice and Light and Wisdom. God's Love, as thou hast learned, is the redeeming principle. Love is the eternal prophet of the eternal Good, for LOVE IS GOD. Thou canst know Cosmic Love only as thou dost know and accept individual responsibility to thy fellow-man.

"Precisely the same can be said of **Wisdom**, for Love is Wisdom's eternal companion.

"Yet, O Candidate, Wisdom is infinitely subtle, so infinitely rapid in its ever-movement. Wisdom is thy living force! Wisdom is thy living substance! Wisdom is thy living state of being! Wisdom is thy living state of knowing! Wisdom is thy living state of feeling! Wisdom is thy living state of doing! Wisdom is All That There Is!

"It is as if Wisdom, O Candidate, were a great ocean, and the ocean everywhere. There is no place where a part of the ocean is not. It is **universal**! Sure that thou hast this picture in thy mind, thou then immediately must recognize that Wisdom, being everywhere, present everywhere at the same time, is within thee in identical force and nature as it is universal everywhere. Wisdom causes the wise man to be wiser, but can have no effect upon the fool, so that he grows more and more foolish. But thou art enlightened to see that **the way to come to know Wisdom and to feel Wisdom within thee is to use Wisdom, and to allow Wisdom to reveal Itself to thee.**

"In thine endeavor toward the '**Right Application of Cosmic Wisdom,**' then—

First, thou hast revealed to thee thine own true nature and being that thou art God in human form.

Second, thou dost correspondingly come to know that thou art naught, and that GOD IS ALL . . . 'of myself I can do nothing.'

Third, thou dost practice being God, seeking God's Wisdom, living in God's Light, being directed by God's Energy.

"Then, O Candidate, comes THY DAWN! Even to contemplate the Dawn of Truth in thine own life is a well of inspiration; but this takes courage. Courage is always greatest when blended with humility and meekness and a modest self-distrust, and the deeds of such men shine out always more boldly than their words. Art thou wise? Thy courage breeds in thee the eager zeal and resolution to find God within thyself, to lose thyself in God. Thus, guided by the Cosmic Wisdom of God, thou thyself gradually wilt rightly apply it so that thou art able always to recognize God's divinity in all human beings and in all that lives; and in Cosmic Wisdom within thee thou shalt become divine.

"Remember, O Candidate, that God is immaterial—so is Wisdom . . . God is silent—so is Wisdom. Thou hast never seen God while thou hast been engaged in intense action—that is, in thine own intense action. Thou hast seen God, which produces that intense action in thee only in thy Silence.

"The only way that thou canst become wise . . . true in thy discernment . . . true in thy feeling . . . true in thy doing . . . true in thy full perception of God's Life in thee, is by constantly resting in the Spirit in the Silence . . . swinging from the positive to the negative . . . from the negative to the positive, constantly and continually.

"Adieu, O Candidate! Seek wisdom, which is most precious! Be wise in the Universal Wisdom within thyself! Peace be unto thee forevermore!"

Motivating God's Principle of Life Itself

Subject: "Right Application of Cosmic Energy"

"Today, O Candidate, thou shouldst open thy heart to hear the Voice instruct thee on Cosmic Energy—thine own culminating power.

"Thou hast heard much upon Cosmic Light, Cosmic Love and Cosmic Wisdom, all of which for thine own expression depend upon Cosmic ENERGY within thee. Cosmic Energy, linked with thy knowledge and thy persistence, will conquer all things. While it is true that thine Energy will do all that thou canst do in thy world, it is also true that, no matter what thy talents or circumstances or opportunities, thou canst not show thyself to be a man without it. Thine Energy is thine internal or inherent power—thy force of utterance, emphasis, Life, Spirit—thy creative capacity for producing effect upon all matter.

"The history of Man's use of Energy, O Candidate, with knowledge toward mastery over his environment, brings out his increasing ability to put to his use the materials which Nature has provided in the earth upon which he lives. Thou hast learned how primitive man had his implements of stone. Then came bronze. Then he extracted iron from its ore, and used it in many ways. But only slowly came Man's appreciation and utilization of his own energy. Hundreds of years passed between the use of the winds for driving thy ships and the harnessing of fire for steam to do the same work. Only recently has Man come

to a clear knowledge of the existence of energy. Yet Man is dependent for his very existence upon the radiant energy which comes to his earth through the vacuum separating his own planet from its source, the sun. But even today, though thou hast mastered the generation of energy from the combustion of coal and petroleum products which makes the countless wheels of thy machine age turn, men generally are as ignorant of what the future holds as the savage would be who had never seen coal burn or an automobile or airplane move at high speed, for to him the presence of such potential energy would never have been suspected.

"Scientists on thine earth are now busy in the study of what they consider to be three sources of energy—though there can be but one source. They are engaged in the very careful analysis and discovery of (a) solar energy, (b) the internal heat of the earth, and (c) atomic disintegration (or the breaking up of the atoms). This last, as thou dost know, is now nearer to Man's grasp than ever before, and thou art more or less familiar with what has been accomplished by the atom bomb for Man's unholy wars. Man now eagerly awaits the uncovering of what atomic energy will do for the arts of peace. Thou dost know that, with regard to **solar energy**, not more than one three-hundredth part of the available supply is used at present. The scientist is industriously investigating means of storing up this solar energy in much larger quantities than Nature does at present. He declares that, by imitating Nature, Man can surpass her, and he draws an entrancingly romantic picture of what Man will finally do with solar energy when he knows the way.

"Again, O Candidate, with regard to making use of the **internal heat of the earth**, thou art naturally aware that the temperature of thine earth increases towards its interior, and the advanced scientists of the earth declare that it would be possible to utilize the earth's internal heat at any point of its surface by sinking holes to a depth sufficiently great to enable the required high temperature to be attained—and this, too, staggers human imagination.

"Then, O Candidate, **atomic energy!** The chemists of thine earth assure thee that their calculations show **that it would take 2,500 years for a piece of radium to liberate the total energy stored in it. . . . It is 250,000 times as much as can be obtained from an equal amount of coal when burned.** Man feels that he needs to find a method of breaking up the atoms of elements more abundant in nature than radium; which means that Man has to discover the method adopted by Nature of breaking up various atoms. Thou dost know that if the mass of a ton of any material were converted into energy, sufficient heat would be generated to melt all the ice in the North Polar Cap! But one of thy writers has said that the sudden liberation of such energy might detonate all the atoms of thine earth and a new star might appear in the heavens where thy solid, comfortable Mother Earth once was! No man living upon thine earth today can predict what atomic energy will do for the human race, only that it will surpass and bypass all solar energy and all the internal energy of the earth—to be made Man's highest blessing or his unconquerable enemy.

"And, O Candidate, as thou dost contemplate the energy contained in Nature in thine earth, thou hast not yet successfully come even to imagine the energy—Cosmic Energy—embodied in a man!

"When thou considerest **COSMIC ENERGY**—that in which Man lives—it is not quite so clear. Long since hast thou learned that of thyself thou canst do nothing. Thine 'own energy' is limited: no matter how strongly of 'mind energy' thou mayst be conscious, thou dost know that it has its limit, and finally must lose itself in the ocean of Cosmic Mind—Energy in which it lives. Similarly of pure physical energy—thou knowest that thine 'own' energy has its limitations. 'To be fond of learning,' says an ancient proverb, 'is to be near to Knowledge . . . To possess the feeling of shame is to be near to Energy.' As thou dost use energy, and practice faithfully, thou dost perforce discover an energy greater than thine 'own.' Thus thou ledest thyself, through practice, to the center of the sea in which thou hast thy being.

"If thou art a wise man, O Candidate, thou dost cultivate the **feeling** of complete HARMONY that Cosmic Energy—the eternal moving of God's Equilibrium—gives to thee, and thus thou art never weak. Thou dost rest in the middle, never inclining to either side. If thou art a wise man, thou dost live in obscurity within the Cosmic Energy, and, consequently, by watchfulness, not only never disturb it within thine own consciousness, but, by watchfulness, thou dost ever see It in Its perfect unfoldment, which is the same as **right application** by and in and through thyself.

Thus thou **hast** all and **art** all.

Thou hast vigor and vitality and virility—physically—because thou **art** Its Health.

Thou hast peace and plenty and perfection—mentally—because thou **art** Its **Energy**.

Thou hast complete equilibrium and harmony—spiritually—because thou **art** Its Being.

Thou hast peace within thine own heart—because thou dost speak no evil.

Thou hast true vision within thine own soul—because thou dost see no evil.

Thou hast melody from the Celestial music—because thou dost hear no evil.

"That is to be in possession of and rightly to apply Cosmic Energy.

"Cosmic Energy is God in transit, God moving within Itself . . . and thou art God!

"Learn the difference, O Candidate, between the ever-fleeting and the ever-lasting—that Cosmic Energy is the Tree of Knowledge!

"Ponder these truths, O Candidate . . . adieu, adieu!"

(9)

THE GRAND RECAPITULATION

LIFE'S FINAL JUBILATE "Thy Holy Will, O Lord, Be Done!"

Thy Holy Will, O Lord, Be Done!

Subject: "Life's Final Jubilate"

"Today, O Candidate, thou must prepare thyself for thine upward Journey to the Heights by listening to the Voice within thyself. What thou dost seek, thou art!"

"Thou hast so far reviewed the actual structure of the Universe in the seven kingdoms, leaving the Macrocosm to engage thy thought in the Microcosm—leaving 'God,' so to speak, to consider Man. Thou then didst discern that Man's life upward to God is by way of a 'Noble Eightfold Pathway' which leads thee from earth to heaven. Thou didst then learn of the true Creative Words—Joy, Gratitude, Reverence, Breath, Sound, Light, Silence—**splitting the spiritual atom into these seven distinct channels of creation**. Thou didst then come to see that God's perfection is actually Man's **being**, which led thee into the seven personal duties of Man's whole duty **to himself**, onward

to a way of human living which makes victory inevitable and ultimate failure impossible. In thy search, thou didst discover the right manifestation in Man's life of Truth, the right understanding of Truth, the right living of Truth, the right imparting of Truth—an understanding of the cryptic evolutionary principle. Finally, thou wert instructed into the right application of Cosmic Love, of Cosmic Light, of Cosmic Wisdom, of Cosmic Energy. Today, then, thou canst sing Life's grand hallelujah chorus—Life's final jubilate—'Thy Holy Will, O Lord, be done!'

"And Life's final jubilate, O Candidate, is essentially simple. It rests completely within thine own heart. Only as thou dost become practiced in the quest of GOD within thyself canst thou know the answer. None can inform thee. None can achieve for thee. To know GOD within thyself, thou must be a mystic. Mysticism is a phase of thy feeling rather than of thy thought, in which thou dost unceasingly grasp the divine essence of the ultimate reality of things, and enjoy the blessedness of actual communication with the Highest. The feeling that is most intensely present with the mystic is that of a supreme, all-pervading and indwelling power, in whom all things are one. Hence, the speculative utterances of mysticism are always more or less pantheistic in character. Mysticism maintains for thee the possibility of direct intercourse with the Being of beings—intercourse, not through any external media such as an historical revelation, oracles, answers to prayer, and so on, but a species of ecstatic transformation or identification, in which thou dost become in very truth 'partaker of the divine nature.' God ceases to be an object to thee, and becomes an experience.

"O Candidate, none but a mystic, trained by his own practice, can enjoy the realization of the ineffable union between what is called 'God' and what is called 'Man.'

"None but a mystic can realize God in Human Form; the practical mystic, to whom Life is the most blessed fact of eternal existence, practices being God, and becomes in Truth in union with God as the drop of water is in union with the ocean.

"As a mystic, thou art the silent watcher of God's Law; thou knowest GOD WITHIN THEE. 'Dare to look up to God,' wrote Epictetus, a great philosopher, 'and say: Deal with me in the future as Thou wilt. I am of the same mind as Thou art; I am Thine. I refuse nothing that pleases Thee. Lead me where Thou wilt. Clothe me in any dress that Thou choosest,' thus, denial of self; acknowledgment of the Being of God within thyself—the mystic's affirmation.

"Guard constantly, O Candidate, against the error of all the ages of Man, strongly entrenched in the human mind today as ever it was—that Man is **man alone**. Until Man sees the fallacy of such a belief, he remains in delusion. Until Man comes to see that **THERE IS NOTHING BUT GOD**, and that God is **MAN**, he remains in a state of vaporous cognition of Truth. Until Man awakes, he naturally remains asleep. **ALL** that thou hast finally to learn, O Candidate, is:

First—That GOD is **ALL**; that GOD is, therefore, MAN; that MAN is GOD. **Second**—to **REALIZE** this truth by living in thine inmost Self, so that the silent activity of thy soul may reflect in thy thinking and feeling; by thy practice of feeling after God, i.e. **feeling LOVE**; by thy constant expression, outpouring, of love to every living thing.

"Being a wise man, thou hast ascended the Heights, and can now declare in thy life:

"As I look outward upon 'you' and all in my visible universe, as I look inward to what I call 'me' and my invisible universe, I see **only to the point of my own evolvment** . . . I see 'you,' I see 'me,' I see all as I am, I see the whole of the divine Perfection **only to the degree that I have evolved into it.**

* * * * *

"And now, O Candidate, thou art alone . . . yet never again alone! As on the borderland of Eternity, thou perchance standest as in a dream. Thou didst meet the Logos within thyself as if 'twere yesterday. Loneliness of Spirit then o'erwhelmed thee. Today thou art embossomed in the Light of thine own Dawn.

"Peace, O Holy Candidate, be thine forevermore upon
The Path . . . Adieu . . . ad . . . !"

* * * * *

"Could'st thou in visions see
Thyself, the man God meant,
Thou never more would'st be
The man thou art—content!"

* * * * *

WE GIVE THANKS

WE GIVE THANKS

WE GIVE THANKS

*"O Strength of God, Slow Thou Art
and Still—Yet Never Faileth."*

In the summer of nineteen twenty-seven, as I was tending the flowers in my garden in Oakland, California, I heard footsteps on the gravel path.

Looking up, I saw a young man approaching me, whose mission ostensibly was of a business nature. The business matter was very soon disposed of, and then we sat in the sun, on some stone steps, talking. We delved into religion, art and philosophy, discussed the affairs of life generally, and when the sun seemed to disappear into the San Francisco Bay and it got dark, we went into my study and talked till after midnight. That young man became my first student in the Science of Mentalphysics. And I was as grateful to him for unconsciously giving me a great idea, as he seemed to be that we had met, apparently quite casually; but, of course, it was all ordered. For it was only a few weeks later—on November the Seventh—that Mentalphysics was born, and the prophecy of my Master that I would one day become a teacher was fulfilled.

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One can pass over the years quite quickly. After leaving Tibet, in due course I made a trip to Europe, and not long before the outbreak of the World War I returned to China and established myself in my professional business in Shanghai. Here I remained,

where my head office was located, until nineteen twenty-one. During those years—very busy and wonderful years—it became necessary for me intermittently to take journeys one way as far as Ceylon, the other way as far as Vladivostok, with many trips to inland treaty ports and considerable overland travel in the interior of China. In 1918, and again in 1919, I made business visits to New York, where I had never been before.

During all those years I led, I think I may be justified in saying, an unusually busy professional life.

But several easy years were ahead of me, for in 1921 I settled down in Northern California to a life of retirement until 1927, when—the time having evidently come for my Master's prophecy to take definite shape—I again went to New York. Here, as if by accident, I was asked whether I would give three lectures on the things nearest my heart; which I did. At the end of the lectures, seven people came to me and asked me whether I would teach them.

"Teach you what?" I asked them. "Teach us what you know," they replied.

Thus was my first official class in Mentalphysics formed; the twelfth anniversary of Mentalphysics is commemorated in Los Angeles today.

Teaching, I have learned, is but to reveal to the seeker that which lies half asleep within him, to lead him to the threshold of the temple of his own mind. The musician may tell you of the secrets of his melody, and you may joyfully acknowledge his understanding; but he cannot give you his under-

BORDERLANDS OF ETERNITY

standing. None there be who can use the wings of another's mind to fly to wisdom's rich haven—he must use his own wings. Wisdom is man's nature: wise he who lives conformably to the nature of all things of which he is one. Man is made, not for idleness or pleasure, but to do the will of Life's Everlasting Wisdom.

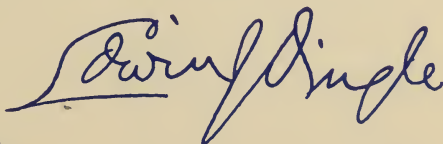
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If there is one man on this planet who has cause to "Give Thanks," it is this humble writer. Life's blessings have flowed to me richly at all times—more than I dared ask or even think.

The richest blessing I know of is when one human being presses your hand and tells you that, through you (as it would appear to him) he has found the Light.

To all my students and friends, and to you who have sustained your patience to the end of this volume, I send joyous greetings. As my Master said to me, so do I say to you: "THY STATION IS APPOINTED BY THE WISDOM OF THE ETERNAL."

With my Highest Thought Always,

A handwritten signature in dark ink, reading "Dwight Dingle". The signature is fluid and cursive, with a long horizontal stroke at the end.

Los Angeles,
California, U.S.A.
November the Seventh,
Nineteen Thirty-nine.

An Invitation to the Reader

IT was in 1914 that Edwin J. Dingle, F.R.G.S.—Ding Le Mei, as his students in Mentalphysics call him—published in Shanghai his “New Map of China.” For professional protection, he had not let it be known that this great work was being undertaken, but after many years of careful study and industry (the work was inspired at the spot where he recovered from his broken arm, as his narrative has recorded), the publication of this bi-lingual map at once established his reputation as a geographer. The “New Map of China” was an unqualified success, and at once became China’s standard map.

Then he conceived the idea of co-ordinating and correlating an immense amount of data on geographical and economic conditions in China into the form of a gigantic gazetteer. He set to work, gathered around him nearly a hundred correspondents all over China, and in 1918 there was issued from his own firm in Shanghai—The Far Eastern Geographical Establishment—“Dingle’s New Atlas and Commercial Gazetteer of China,” a monumental work of some million and a quarter words and scores of technical maps, graphs, indices and so on,—the largest book that had ever been printed in China.

“For the information of those who have no personal experience,” he writes in his preface to that work, “of producing in the Far East a volume requiring the joint labors of

European and Chinese translators, draftsmen, engravers, lithographers, machinists and bookbinders (to enumerate only a few of the craftsmen whose cooperation is essential), it may be well to explain that the difficulties encountered are immeasurably greater than would be the case in Europe or America.”

For his geographical achievements, Mr. Dingle was honored with Fellowships by the Royal Geographical Society and the American Geographical Society.

His wide experience fitted him admirably for his self-imposed task, and the Atlas was a signal success, never superseded to this day. He published also the new “Atlas and Commercial Gazetteer of the Straits Settlements and Federated Malay States”; established and edited a weekly journal in Shanghai called “China & Far East Finance and Commerce,” still the economic mouthpiece of China today, and several other authoritative works.

We can thus understand that the years between his leaving Tibet and his retirement to California in 1921 were very busy years. Meanwhile much of his time was given to further pursuit of the Wisdom of the East, study in many other temples and contact with other great teachers, as well as to the daily practice of the methods he learned.

Today, as the narrative reveals, Mr. Dingle’s mission is to teach these methods to discerning seekers throughout the world. The methods

can be used with almost *any* creed or religious conviction, because the emphasis is on method rather than belief, feeling rather than dogma. The essential message can no more be explained in words than Einstein's Laws can be. Who can describe the rainbow, the ecstasy of young love, the sublimity of a great symphony? There *are* no words by which fourth-dimensional matters may be described to a mind with three-dimensional habits of thinking. That is why all prophets have been forced to speak in parable. Even the Great Teacher of Galilee did not attempt to put in writing the Message that CAN-NOT be told in words. The futility of dogma is therefore self-evident.

It is *feeling* that gives power to thought. Our emotions and intuition operate in the Unconscious and are not subject to three-dimensional limitations. We can know only what we have *experienced* of ultimate truth, and the far greater perception which others have experienced is beyond our understanding. The age-old formula, never superseded, is to "FEEL after Him, if haply ye may find Him."

The methods taught by Mr. Dingle, which in turn have been used by great mystics throughout the ages, invite an experience of ultimate truth, make a habit of "feeling after Him," inspire daily with "the wonder of an Overshadowing Presence." The methods themselves are simple and easily followed. A short period of daily practice and the student is often

amazed at the changes that occur—the indescribable experiences that result—the faith and confidence and power. Thus many a man and woman has caught a glimpse of Infinity, has risen *above* the limitations of a three-dimensional understanding, has confirmed the old promise that "Greater things than these, shall ye do also."

If interested in learning these methods, the reader is invited to write to The Institute of Mentalphysics, founded by Mr. Dingle to carry on his mission. It offers Home Study, as well as class instruction. Mr. Dingle personally supervises all activities. In Siam, India, Africa, South America, Australasia, as well as Europe and North America, his loyal students are to be found. "The sun never sets" on students of Mentalphysics.

The Institute itself is typical of the success which has followed Mr. Dingle ever since leaving Tibet. It owns a beautiful auditorium and an educational building of many rooms, and numbers among its following thousands of home-study and class students.

* * *

A booklet descriptive of The Institute's activities will be mailed free to anyone who writes for it. Do so at once. Start to seek that "dominion" promised you by the great prophets who knew whereof they spoke—over life and death, over circumstance and fear, over success and failure, over disease and want and frustration. Learn the Way of Power, of Joy, of Strength and Victory.

For information write to

THE INSTITUTE OF MENTALPHYSICS

213 South Hobart Boulevard
Los Angeles 4, California, U.S.A.

Note on Edwin J. Dingle, F.R.G.S.

Author of: *Borderlands of Eternity (embracing Across China On Foot and My Life in Tibet), Across China on Foot, China's Revolution 1911-1912, Breathing Your Way to Youth, Your Mind and Its Mysteries, How to Meditate, and Other Contributions to the Higher Philosophy of Life and the Science of Living.*

Editor of: *Dingle's New Atlas and Commercial Gazetteer of China, Bi-lingual Map of China; Far Eastern Products Manual; China and Far East Finance and Commerce, F. & C. Year Book, and other Standard Economic Publications.*

EDWIN JOHN DINGLE, Fellow of the Royal Geographic Society of Great Britain, and other kindred international societies, was born in England; trained as writer and geographer; an orphan at nine.

- Leaving England, followed his profession in Straits Settlements and lived in Asia—China, India and Tibet—for 21 years; traveled widely in East Indies studying philosophy and religion; walked clear across China to Burma, returned to interior, met with many accidents and illnesses, lived in Oriental temples, for many months in a Tibetan monastery where he received guidance in the practices of Ancient Tibet (his temple life is the most unbelievably fascinating story of a white man's life in that inscrutable land of philosophy, and is divulged only to his advanced students); traveled, studied, practiced his profession, always preparing himself for final life work; authority on Oriental economics and philosophy.

- Has to his credit an enviable record of achievement in the field of geographical exploration.

- While in his Tibetan monastery, our beloved Preceptor was selected to have disclosed to him and was systematically taught methods closely guarded for many centuries in Tibet, and by their use restored his physical, mental and spiritual body from almost utter extinction to perfection. Today he is a remarkable living monument to his phenomenal teachings, so that, long past the mark of middle life, his body stands as a splendid physical and spiritual instrument. His mastery of these little known fundamental Oriental laws, which he has adapted to the tempo of the modern mind, is so complete that he possesses the inimitable faculty of uncovering to you the method by which he himself demonstrates that which he teaches. He lived practically in retreat from 1922 to 1927, then founded the Science of Mentalphysics—a practical, Western-understood, philosophical, inspirational and spiritual teaching, declared to be the Greatest Teaching Accessible to Man, and the great World Movement of Tomorrow—available only through the Institute of Mentalphysics.

- If ever in this life you will meet a Teacher whose whole life is devoted to humanity through his ever-increasing circle of followers, it will be in Edwin John Dingle, beloved of all who know him. There is nothing in the Western World that begins to compare with his true Inner Teaching.

- Much more could be written about the head of this institution, but, as he himself says, "words are the leafage—the fruit of the tree is in the deeds of life."

Other Books
by
EDWIN JOHN DINGLE, F.R.G.S.

Author of:

BORDERLANDS OF ETERNITY (INCLUDING MY LIFE IN TIBET)
ACROSS CHINA ON FOOT
CHINA'S REVOLUTION—1911-12
BREATHING YOUR WAY TO YOUTH
YOUR MIND AND ITS MYSTERIES
HOW TO MEDITATE, AND
OTHER CONTRIBUTIONS TO THE HIGHER PHILOSOPHY
OF LIFE AND THE SCIENCE OF LIVING

Editor of:

DINGLE'S NEW ATLAS AND COMMERCIAL GAZETTEER OF CHINA
BI-LINGUAL MAP OF CHINA
FAR EASTERN PRODUCTS MANUAL
CHINA AND FAR EAST FINANCE AND COMMERCE
FINANCE AND COMMERCE YEAR BOOK, AND
OTHER STANDARD ECONOMIC PUBLICATIONS